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THE EARLIEST LIFE OF CHRIST

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THE

# EARLIEST LIFE OF CHRIST

EVER COMPILED FROM THE FOUR GOSPELS

BEING

## The Diatessaron of Tatian

[CIRC. A.D. 160]

*Literally Translated from the Arabic Version and containing  
the Four Gospels woven into One Story*

With an Historical and Critical Introduction, Notes, and Appendix

BY

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AUTHOR OF AN ENGLISH VERSION OF "MARCION'S GOSPEL"

EDINBURGH

T. & T. CLARK, 38 GEORGE STREET  
1894

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TO  
THE REVEREND THE MOST NOBLE  
THE MARQUIS OF NORMANBY  
CANON RESIDENTIARY OF WINDSOR  
A KIND FRIEND, A TRUE CHRISTIAN  
AND AN EARNEST WORKER IN THE MASTER'S CAUSE  
THIS FIRST ENGLISH VERSION  
OF THE EARLIEST COMPLETE AND CONTINUOUS  
LIFE OF CHRIST  
EVER COMPILED FROM THE FOUR GOSPELS  
IS INSCRIBED  
WITH THE AFFECTIONATE RESPECT AND ESTEEM OF  
THE TRANSLATOR

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## PREFATORY NOTE.

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THE Translator desires to thank the Professors of Divinity at Cambridge for accepting the Introduction, Text, and Notes of this work as an Exercise for the degree of Bachelor of Divinity, and also for excusing him from the examination for that degree on the merits of his translation of *Marcion's Gospel* and of the first three tables of the Appendix to the present work, under the following clause of the University regulations for proceedings in Divinity :—

“ 10. The Professors, if unanimous, shall have power to exempt the Candidate from this Examination, where the special merits of his dissertation or of his published works appear to them sufficient to entitle him to a degree.”

At the same time he desires also to thank them for some valuable suggestions by way of additions to the notes and corrections, some of which will be found in the *Addenda et Corrigenda*.

## ADDENDA ET CORRIGENDA.

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Page.	Line or Note.		
6	38 }	<i>For -Tib</i>	<i>read -Tayyib</i>
7	18 }		" Gubasî
10	11,13,17	" Gûbasi	" Valentinus
11	32	" Valentian	" <i>Βιβλιον Προβληματων</i>
12	13	" <i>Biblioν Problēmatōn</i>	" MSS. of it
13	38	" versions	" one being in
13	39	" in	" it
13	1	" a collated copy	" And he said as a beginning,
39	14	" The introduction led, saying,	
41	9	" overcame	" comprehended
52	note	" people	" kinsfolk
54	23	" one	" begotten
"	30	" grace and truth	" truth and grace
"	32	" only one of God	" only begotten, God
55	note 2	" alzanâdîka	" azzanâdîka
57	29 }	" Satan	" the Accuser
58	3 }	" temptation	" temptations
"	28		Omit.
"	note 3		
60	note 1	" Qatîna	" Qatna
66	note 4	" Or,	" Lit.
67	note 4	" D A B C	" D a b c
70	13	" they put new wine	" new wine ought to be put
76	note 1	" Or . . . camels.	" Lit. "exactor of fines."
78	28	" which is	" which is
79	29	" rust <sup>5</sup> and moth	" moth and rust <sup>5</sup>
"	32	" rust nor moth	" moth nor rust <sup>5</sup>
"	note 1	" Lit . . . 36.	" The Arabic word as spelt means "power"; cf. ver. 36: but this is an error for a very similar word meaning "food."
94	9	" shop <sup>2</sup>	" noose <sup>2</sup>
"	note 2	" Or . . . eating.	" A mistaken rendering of the Syriac for <i>ασσαπίον</i> superadded to the cor- rect rendering.
95	17	" he	" they
"	29	" for [1st]	" but

Page.	Line or Note.		
97	36	<i>For</i> 20	<i>read</i> 19 <sup>b</sup> ; and put 20 in the next line
113	note 2	” Aramian	” Aramaean
119	39	” believe not	” have not believed
”	notes 2,3	Put these readings into the text.	
123	16, 17	” they	<i>read</i> ye; by a change of pointing in the Arabic
125	4	” Hemesen	” Emesa
”	note 1	” Cananaea	” Canaanitish
129	15	” Now Jesus had	” And Jesus
135	25	” 22	” 12
138	13	” the time of his coming	” his decease
140	17	” riseth	” cometh
145	27	” Let it please him, whom it may.	” He that is able to refrain, let him refrain.
151	note 1	” Ciasea . . . to end	” The Arabic is literally, “seventy times seven seven”: this agrees with the Peschito and the Armenian of Ephraem. Cf. Appendix X.
154	note 2	” râmûs	” nâmûs
161	6, 26	” a feast	” an entertainment
”	9	” you	” you both
”	22	” supper or a breakfast	” feast or an entertainment
162	8	” mouth	” consent
165	14, 15	” calleth . . . saith	” called . . . said
167	note 2	” Timî	” Timî
168	36	” destitute of confidence	” unfaithful
178	2	” eyes.	” eyes?
192	19	Remove the	references to line 20.
217	34	” ministers	<i>read</i> armies
220	7	” feet.	” feet?
226	14	” loved	” had loved
”	15	” rejoice	” have rejoiced
227	30	” abide	” abode
235	note 1	” Perhaps	” Lit.

# THE DIATESSARON.

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## INTRODUCTION.

THERE is in the Vatican Library an Arabic MS. numbered XIV., which originally consisted of 125 leaves; but the 17th and the 118th are missing. From its appearance, and the handwriting, it is supposed to have been written in Egypt at some period from the twelfth to the fourteenth century, the latter date being the more probable. On the last page the copyist has written in Latin, "Here endeth, by the help of God, the sacred Gospel, which Tatian collected out of the four Gospels, and which is commonly called the *Diatessaron*." Joseph Assemani, who brought this MS. to the Vatican about A.D. 1719, drew attention to it<sup>1</sup> as "Tatian's *Diatessaron*, or the four Gospels reduced into one." Stephen Assemani, Rosenmüller, and Akerblad gave short accounts of it, but differed as to the condition of the MS. and its mode of commencing. In 1881 Zahn published an elaborate attempt to reconstruct the *Diatessaron* from the quotations supposed to have been made from it by Syrian Fathers, using chiefly the Commentary of Ephraem Syrus—now only accessible through an Armenian version, of which Dr. Moesinger has published a Latin translation—and the Homilies of Aphraates. Beyond alluding to the existence of MS. XIV., and quoting the references of the above-mentioned writers to it, Zahn seems to have made no use of its contents in his work of compilation; but the publication of Zahn's remarks induced Agostino Ciasca, one of the Guild of Writers to the Vatican, to examine the MS., and to write an essay upon it, entitled "On the Arabic Version of Tatian's *Diatessaron*." This he published<sup>2</sup> at Paris

<sup>1</sup> *Bibl. Or.* i. 619.

<sup>2</sup> In Pitra's *Analecta Sacra*, iv. 465.

in 1883 ; and in it he announced his intention to publish the MS. itself when he could spare the time. This purpose was for a while frustrated ; and in 1886 Ciasca happened to show this MS., amongst others, to Antonius Morcos, Visitor-Apostolic of the Catholic Copts, who said he had seen one like it in Egypt, and could obtain it for him. In August 1886 the promised MS. arrived at Rome, as a present to the Borgian Museum from its owner, Halim Dos Gali. It is evidently a copy of the same work as MS. XIV., though it contains some important differences of detail. There is no date attached to it ; but Ciasca refers it back to at least the fourteenth century. It consists of 355 leaves : each page is about 9 inches by  $6\frac{1}{4}$ , and has eleven lines of writing, enclosed by gold, blue, and red lines connected in the form of rectangles. The first 85 leaves are occupied by a preface, in which an anonymous author—after explaining the ornamentation and references used in the *Diatessaron*—dwells at length upon the Divine attributes, especially unity and simplicity,—pointing out how these are exhibited in the Gospels,—and upon the wisdom of God in bringing the Gentiles to Christ by means of the promulgation of a new law, whereby all nations drove out idolatry, and came to Christ. The Harmony itself begins at leaf 96, and extends to leaf 353. A note at each end plainly asserts that it is Tatian's *Diatessaron*. This work Ciasca selected as the most suitable one to be published in honour of the Jubilee of the priesthood of Pope Leo XIII., and it was accordingly published at Rome in 1888 in the original Arabic, accompanied by a Latin translation, the wording of the text being based upon a careful comparison of the two MSS. of the Vatican Library and the Borgian Museum respectively. The present volume is an attempt to lay before the English reader a literal translation of the *Diatessaron* as published by Ciasca, accompanied by such introductory explanations, historical and otherwise, and such tables of reference, as may enable him to form an idea of the nature and value of the work thus recovered, and its bearing upon modern controversies. The translation has been arrived at as follows :—In the first place, the general accuracy of Ciasca's Latin version was proved by comparing with his Arabic a number of extracts from his Latin taken at random in various parts of the *Diatessaron*.

An English version was then made from the Latin. And, lastly, this English version was compared throughout word for word with the Arabic text. For the comparison of the Latin and Arabic I am indebted to the kindness of Dr. A. Neubauer of the Bodleian Library. To the Rev. E. P. Barrow, M.A., formerly Rector of Cholderton, and sometime Classical Tutor of St. Mary's Hall, I am greatly indebted for a critical examination of a large number of points connected with the translation from Latin into English, for much valuable advice, and for enabling me, through his friend, the Rev. W. E. Daniel, Vicar of Holy Trinity, Frome, and Grinfield Lecturer on the Septuagint, to find an Arabic scholar to collate the English version with the Arabic. The Bishop of Durham had previously interested himself so far as to mention the names of two Cambridge men well qualified for this work, but neither of these gentlemen had sufficient leisure. Mr. G. Buchanan Gray, B.A. (First Class in Semitic languages), Lecturer in Hebrew and the Old Testament in Mansfield College, Oxford, Pusey and Ellerton Scholar 1889, Junior Septuagint Prizeman 1890, and Kennicott Scholar 1891, by whom this portion of the work was eventually done, was strongly recommended to Mr. Daniel for the purpose by Dr. Neubauer and Dr. Driver, both of whom had examined him for his degree. I cannot speak too highly of the care and pains which Mr. Gray has bestowed upon the work, or of the critical acumen and scholarship which he has brought to bear upon it. My obligations to Professor Robinson in regard to Appendix X. are described later on. To each and all of these gentlemen I desire to tender my sincerest thanks. I wish also at the same time to acknowledge my indebtedness to the Authors referred to in Table XI.

The MS. which reached the Borgian Museum in this singular way, has been the means of explaining the difficulties which prevented the general acceptance of the Vatican MS. as Tatian's work; for although MS. XIV. closed with a distinct statement that it contained the *Diatessaron* of Tatian, grave doubts rested upon this assertion (which it was thought might only express the opinion of the transcriber), because the contents differed in some important respects from those of the *Diatessaron* as described by some of the Fathers. In the first place, MS. XIV. contained the genealogies (S. Matt. i. 1-17

and S. Luke iii. 23<sup>b</sup>–38) so plainly declared by Theodoret<sup>1</sup> to be absent from the copies of the *Diatessaron* which he found in use in his diocese. The fragments quoted by Ephraem Syrus seemed to imply a similar absence in his copy. In the Borgian MS., however, these genealogies are absent from the body of the work, but are put together as an appendix, bearing the title, “The Book of the Generation of Jesus.” It is not till after this appendix that a note is subjoined, saying that Bentattib translated this work from the Syriac into Arabic; thus implying that the genealogies were inserted in the same manner in the Syriac copy from which the translation was made. It follows that the Borgian MS. represents an older and more faithful copy of a work which originally did not contain the genealogies at all, but to which they were attached in course of time, first of all in an appendix as an acknowledged addition to the original, and then eventually as a part of the text itself. Thus the presence of the genealogies in the Vatican MS. is fully and satisfactorily accounted for; and whilst it shows that that copy has been subject to corrupting influences, which may have affected it also in other respects, it in no way contradicts the idea, that we have in these MSS. the *Diatessaron* of Tatian in two of the forms which it assumed after many centuries of use. Another circumstance which raised a doubt whether MS. XIV. could be the *Diatessaron*, was the manner in which it commenced. There was a difficulty about translating the opening words of the Arabic. Assemani and Rosenmüller understood them differently; whilst Ciasca in his Essay before alluded to disagreed with both, and thought part of the disputed words an interpolation; but all were agreed that the first words of S. Mark’s Gospel occurred before the first words of S. John’s Gospel, contrary to the plain statements of Dionysius Bar-Salibi,<sup>2</sup> writing in the latter half of the twelfth century, and of Bar-Hebraeus,<sup>3</sup> writing in the thirteenth century, both of whom declared that the *Diatessaron* of Tatian, on which Ephraem wrote his Commentary, began with, “In the beginning was the Word.” This difficulty also is removed by an examination of the Borgian MS., in which the body of the text commences with, “In the beginning was

<sup>1</sup> Appendix, Table VIII., No. 5.    <sup>2</sup> Appendix, Table VIII., No. 8.

<sup>3</sup> Appendix, Table VIII., No. 9.

the Word ;” but before these words, and separated from them by a space, is a kind of title, taken from the opening words of S. Mark, “ The Gospel of Jesus, the Son of the living God.” Thus Ciasca was right in his Essay on MS. XIV., when he suggested that the words from S. Mark were an addition pre-fixed to the original commencement “ by another hand to supply the lack of a title, that the work might not begin abruptly.”

The Arabic text is divided into fifty-five chapters, which appear to have been intended for use upon the fifty-two sundays and the three principal week-day anniversaries of each year. With the exception of the last, which is shorter, these chapters are very uniform in length ; and it may be for the sake of this uniformity that a chapter is sometimes made to end inconveniently before the close of some episode referred to in it. Thus the fourth chapter contains an account of the Temptation as far as the proposal to fall down and worship ; but the reply of Jesus commences the fifth chapter. In the present work the fifty-five chapters are subdivided into verses for convenience of reference, the verse divisions being arranged as far as possible as they occur in the Authorised Version of the Gospels ; and these chapters and verses are shown in the margin to the *left* of the text.

In the prologue of the Borgian MS., a promise was given that the Gospel from which each passage was taken should be shown throughout the *Diatessaron* by means of certain signs there mentioned ; but this purpose was only carried out in a few instances. In the Vatican MS. XIV., however, there is a complete system of references, giving the Gospel, chapter, and verse corresponding to each part of the text. These Ciasca has inserted in his Latin version, with some corrections of obvious errors, and with an important change, viz. that where only a part of a verse was in the text he added a letter a, b, c, . . . to indicate the first, second, third . . . part of that verse (thus Matt. xxi. 24<sup>b</sup>). These references I have carefully revised and shown in the margin to the *right* of the text. As our present system of verses was not invented until the sixteenth century, they are, of course, not the work of Tatian or of the translator from Syriac into Arabic, or even

of the transcriber of the copy in which they occur,—if we accept the supposed date of MS. XIV. given above,—but must have been added later; so that no authority attaches to them, and we are free to use our own judgment in cases where a different reference seems more applicable. It is desirable also to bear in mind that short phrases are often introduced into verses from elsewhere; and, in a few instances, a verse assumes such a composite character that no single reference can adequately express its source.

Whoever it was that inserted the references, he evidently did so from the divisions in the Vulgate, which, in a few instances, differ from our own. In these cases, for the convenience of English readers, I have changed the reference to suit our Authorised Version, adding a footnote to that effect. In some instances it seems as if a different reference—to the parallel passage in another Gospel—would have been preferable, especially where the reference given in the Arabic unnecessarily destroys the continuity of the passage as an extract from one and the same Gospel. In such cases I have retained the reference as in the original, but have added in a note the reference which seemed more desirable. Our own Authorised Version was greatly influenced by the Vulgate—an influence not present to the same degree in the Revised Version. Now, although in a few instances, chiefly omissions, the Arabic agrees with the Revised Version where it differs from the Authorised, yet, in the great majority of instances, the contrary is the case—so much so, as to form quite a noticeable feature in the work of translation. My observations in this respect entirely agree with the statement of Mr. Rendel Harris,<sup>1</sup> that “there is some unknown nexus between the text of the Western authorities for the New Testament and the text of the Harmony.”

Akerblad pointed out that MS. XIV. was evidently a translation from Syriac, as the Arabic of it was full of Syriac idioms. The Borgian MS., on the other hand, is expressly stated, in a notice prefixed to the text, and also in another notice at the conclusion of it, to have been translated from Syriac into Arabic by Abû-l-Faraj Abdullah Ibn-at-Tib. Ciasca, in his Preface, has collected several allusions to this

<sup>1</sup> *Diatessaron of Tatian*, p. 37.

Abdulla Ben-attib, as he is called, from which it appears that he was a celebrated Nestorian monk, born in Assyria, and was the author of several books. He died A.D. 1043, so that we may conclude that he translated the *Diatessaron* from Syriac into Arabic early in the eleventh century. The use of the Arabic language was made compulsory in Syria: it is not surprising, therefore, that the two MSS., which now survive, of a Syriac work once used by the Syrian Churches, should both be in Arabic. The closing notice above referred to adds that Ben-attib made his translation from a Syriac copy in the handwriting of Gûbâsî ibn Alî Al-mutayyib, a disciple of Hunain ibn Ishâk. Ciasca has succeeded in identifying both these persons. Gûbâsî wrote two books on medicine; and his instructor, Hunain, Honain, or Hanain, a physician of Bagdad, was born at Hira, and died A.D. 873. Thus we may conclude that the Syriac original of the Borgian MS. was written by Gûbâsî in the latter half of the ninth century; that its Arabic original was written by Abdullah Ibn-at-Tib early in the eleventh century; and that the Borgian MS. itself is a copy of the latter work made not later than the fourteenth century.

Now the *Diatessaron* used at Edessa<sup>1</sup> must have been in Syriac; the copy, upon which Ephraem Syrus commented, was in Syriac, the language which he spoke and wrote; and the copies which Theodoret<sup>2</sup> found in his diocese in Syria, which were being regularly used in the churches, must also have been in Syriac. Thus, wherever we meet with it in early times we find it in that language, which was Tatian's own native language; and we find no suggestion that it had been translated into that language from any other. It does not, of course, *necessarily* follow that it was not first written in Greek and afterwards translated into Syriac; and this view has been adopted by Professor Harnack and others chiefly for the following reasons:—(1) The *Address to Greeks*, the only other extant work of Tatian, and the only one extant in its original language, is in Greek. This proves nothing, for the subject required that language; it would be absurd to write in Syriac an Address to Greeks; and even a man who habitually wrote in Syriac, would not use that language for such a purpose. (2) Its title is Greek, and would be unfamiliar to

<sup>1</sup> Appendix, Table VIII., No. 1.      <sup>2</sup> Appendix, Table VIII., No. 5.

Syrian readers. Baethgen has shown, however, that some Syriac works of early Christians had Greek titles. (3) Greek fragments of the original are thought to have survived centuries later, and formed the basis of the Latin work of Luscinius.<sup>1</sup> This, however, is very doubtful. (4) It is assumed that the *Codex Fuldensis* of Victor<sup>2</sup> came from a Greek original. There is no definite evidence of this; and it is known that there was much intercourse between the Church of Rome and the Syrian Churches for some time previous to its discovery. (5) A supposed allusion to the *Diatessaron* is pointed out in the Canon of Muratori, but the reading is doubtful. (6) It is asserted that there was no recognised Syriac version of the four Gospels, out of which Tatian could have made his Harmony, such version not having been made until about half a century after his death. The controversy as to the dates of the Peschito and the Curetonian fragments is too complicated and obscure for present reference. It may suffice to say, that the history of the *Diatessaron*, as far as at present known, points to the Curetonian as the older version, and as bearing a close resemblance to the earliest form of Tatian's text. Baethgen, indeed, maintains that Tatian's Syriac is older than the Curetonian, which he thinks was based upon it. At all events, it seems incredible that the Gospels were not translated into Syriac in the first century; and though at first there may have been more than one independent private version, before the time of Tatian these must have given place to one which was more or less generally recognised. In his retirement in Syria Tatian may have had access to this before publishing the *Diatessaron*, though, in the opinion of Zahn, he also made use of a Greek version. In our opinion the supposed heretical tendency of the work, together with its omissions and insertions, is not sufficient to account for the entire disappearance of all reference to a Harmony so interesting and so unique in the writings of the Western Church until the sixth century; but all difficulties of this kind are completely and satisfactorily explained by the hypothesis, that it was written in Syriac, and thereby rendered inaccessible to Greek and Latin Churches at a time when Syrian Churches were using it

<sup>1</sup> See below, p. 20.

<sup>2</sup> See below, p. 17.

extensively, in some cases even to the exclusion of the separate Gospels.

Of the personal history of Tatian, the compiler of the *Diatessaron*, very little is known, and this little is chiefly derived from his extant work, called *An Address to Greeks*. He there says: "I was born in the land of the Assyrians, and have been first instructed in your [i.e. Greek] doctrines, and afterwards in those which I now undertake to proclaim."<sup>1</sup> Zahn thinks he was born about A.D. 110. He seems to have been a man of birth and fortune, and of exceptional literary powers, and occupied for a time the position of a Sophist. Animated by a keen desire to arrive at the truth respecting God and religion, he visited many countries, studying closely the worship of each. In Greece he obtained admission to the sacred mysteries; and subsequently he visited Rome, arriving there about the middle of the second century. The effect of his intimate study of the heathen religions was a conviction amounting to actual certainty that there was no truth in them, and that they exercised a corrupting and debasing influence on the soul. This was accompanied by a longing to ascertain the truth, and to be able to worship God in a way acceptable to Him. At Rome Tatian made the acquaintance of Justin; and it was probably he who drew his attention to "certain barbaric<sup>2</sup> writings, too old to be compared with the opinions of the Greeks, and too divine to be compared with their errors,"<sup>3</sup>—in other words, the Old Testament Scriptures. Satisfied that he had found the truth at last, Tatian received instruction in the Christian faith, and became a member of the Church at Rome. Here he continued for many years, writing in defence of the faith, exposing vigorously the falsehood and licentiousness of the pagan forms of worship, and instructing converts; here, too, he probably commenced his *Diatessaron*, with the knowledge and approval of Justin. One of his pupils was Rhodon, mentioned by Eusebius, who has preserved some fragments of Rhodon's writings; and in all probability Clement of Alexandria was also his pupil, since

<sup>1</sup> *Address to Greeks*, ch. xlii. English readers will find this work translated in Clark's *Ante-Nicene Library*.

<sup>2</sup> *I.e.* not Greek.

<sup>3</sup> *Address to Greeks*, ch. xxix.

Clement speaks<sup>1</sup> of one of his instructors being an Assyrian. Justin and Tatian worked in complete harmony until the martyrdom of the former,<sup>2</sup> which was brought about by the influence of Crescens, who at a much earlier period, Tatian says, had “endeavoured to inflict on Justin, and indeed on me, the punishment of death.”<sup>3</sup> It appears to have been after the death of Justin that Tatian, who seems to have been his successor, began to express views which gave offence to the Christians at Rome, and led to his being excommunicated as a heretic about A.D. 172. Shortly afterwards he left Rome for the East, and seems to have resided chiefly in Syria, not far from Antioch; but he is thought to have died at Edessa about A.D. 180. During his stay at Syria he placed himself at the head of a sect called Eneratites—a term signifying The Continent, or Self-controlled; but it is uncertain to what extent, if at all, he was regarded as a heretic in the Churches of that country. The obscurity in which the career of Tatian is involved is largely due to his being branded as a heretic, which led the writers of the Church to concern themselves more with combating his errors than describing his life. The references to Tatian in the writings of the early Fathers are as follows: Irenæus, *Adv. Haer.* i. 28. 1, and iii. 23. 8. Clement of Alexandria, *Strom.* iii. 12, and *Ex. Theod.* 38, besides the supposed allusion in *Strom.* i. 1, given above. Eusebius, *Eccles. Hist.* iv. 16. 28 and 29; and (respecting Rhodon) v. 13. Epiphanius, *Haer.* xlvi. 1. Jerome, *De Viris Illust.* 29; *Adversus Jovin.* i. 3; and *Commentary on the Epistle to Titus*, Preface. Theodoret, *Haer. Fab.* i. 20; and his own allusions, *Address to Greeks*, chs. xix., xxix., xxxv., and xlii.

The peculiar views of Tatian may be briefly stated as follows:—(1) He held in some degree the Gnostic theory of Valentinian, that there were certain Aeons, or emanations from the Supreme Deity, the Logos or Word being the chief; (2) Like Marcion, he considered the God of this world, or God of the Old Testament, or Demiurge, as distinct from, and inferior to, the God of the New Testament. Origen tells us that he understood the words, “Let there be light,” as the

<sup>1</sup> *Strom.* i. 1.

<sup>2</sup> Which Dr. Hort places as early as A.D. 148, but Prof. Harnack in A.D. 166.

<sup>3</sup> *Address to Greeks*, ch. xix.

*prayer* of the God of this world to His superior, which was granted ; (3) Tatian believed in the non-salvability of Adam ; (4) He advocated and observed celibacy, condemning marriage as no better than whoredom, believing it to be the work of the inferior God ; (5) He advocated abstinence from animal food and also from wine. In this respect he introduced a modification into the celebration of the Lord's Supper, so that water might be used instead of wine.

Tatian wrote many works, of which the names of the following have come down to us :—

1. *An Address to Greeks* [*Λόγος πρὸς Ἑλληνας*].
2. *The Diatessaron* [*Διατεσσάρων*].
3. *A Book of Problems* [*Βίβλιον Προβληματῶν*], explaining what seemed obscure in the Old Testament.
4. *Of Perfection according to the Saviour* [*Περὶ τοῦ κατὰ τὸν Σωτῆρα καταρτισμοῦ*].
5. *On Animals* [*Περὶ ζώων*].
6. *A Collection of the Epistles of S. Paul.*

Lightfoot places his literary activity between A.D. 155 and A.D. 170, but says it may have extended a few years beyond this period either way. Westcott places it between A.D. 150 and A.D. 175. Harnack places the *Address to Greeks* as early as A.D. 152–3. The exact time at which he wrote the *Diatessaron* is uncertain.

In 1869 Professor W. Wright published in the original Syriac a series of Homilies. The MSS. containing them stated that they were the work of Aphraates, the Persian sage, and that the first ten were composed A.D. 337, the remaining twelve (according to the letters of the alphabet) A.D. 344, and an additional one A.D. 345. Some uncertainty exists about the author's history, as the name Aphraates was a common one ; Professor Fuller thinks he was Bishop and Abbot of the Convent of S. Matthew, near Mosul. A very similar set of Homilies was ascribed to Jacob, Bishop of Nisibis ; but Dr. Wright satisfied himself that Jacob died A.D. 338, and therefore could not be the author of these. The Homilies contain numerous and extensive quotations from the Gospel history ; but Dr. Wright noticed that passages from more than one Gospel seemed mixed together in a strange way. He says in

his Preface : " I must say, however, that, like most of the other ancient Fathers, Aphraates seems to me to quote the Peschitta merely from memory, sometimes mistaking the book in which the passage occurs, and at other times mixing up the words of two or more passages of Scripture. In a few cases I have not been able to discover the text at which he aims." The explanation of this is a simple one, the quotations of Aphraates were taken from the *Diatessaron*, which we know was almost exclusively used in Syria in his day. Indeed, his own statement, Homily I., implies it : " And Christ is also the Word and the Speech of the Lord as it is written in the beginning of the Gospel of our Saviour, *In the beginning was the Word.*" It could not be S. John's Gospel only that is here meant, since he speaks of one book of the Gospel, and yet repeatedly cites the words of the other evangelists ; but besides S. John's Gospel we know of no other that began in that way except the *Diatessaron*. Zahn has carefully examined these passages, and found undoubted evidence in the longer quotations that they changed from one Gospel to another in the same way that the *Diatessaron* does. For some interesting evidence on this point the English reader is referred to Mr. Rendel Harris's *Diatessaron of Tatian*, pp. 19–22. Taking this as established, the passages quoted by Aphraates are the only portions of the *Diatessaron* of any considerable length that have come down to us in the original tongue ; and though changes may have been made in the text between the times of Tatian and Aphraates, yet the latter has retained many explanatory remarks, such as an harmonist might introduce, and these are probably the very words of Tatian.

Dionysius Bar-Salibi states that Mar Ephraem wrote a Commentary upon the *Diatessaron* of Tatian.<sup>1</sup> This Ephraem, the Deacon of Edessa, was the most famous of the native Syrian Fathers, and died A.D. 373. He is supposed to have written this Commentary during the last ten years of his life. Many of his works have been preserved in their original language, but this has not. It was supposed to be entirely lost ; but two distinct Armenian versions, both bearing the date A.D. 1195, were discovered in the Mechitarist Monastery of S. Lazzaro near

<sup>1</sup> Cf. Appendix, Table VIII., No. 8.

Venice, where a collated copy was published in the Armenian language in 1836. Aucher, one of the monks, proceeded to make a Latin version, but did not publish it; and it was not rendered generally accessible until 1876, when Dr. Moesinger published a revision of Aucher's work with notes. Tatian is not alluded to personally in this Commentary, nor does Ephraem mention any one of the evangelists by name; but he is evidently taking a few words of the Gospel narrative, sometimes out of one Gospel and sometimes out of another, and commenting upon them; whilst not unfrequently the passage he deals with is of a composite character, evidently not derived from one only of our Gospels. Now, there can be little doubt that the passages which Ephraem selected for the subjects of his remarks, were taken by him in the order which they occupied in the work upon which he was commenting; and the order of the Gospel narrative in that work may, to a large extent, be inferred from them. To do this, however, it is necessary to distinguish these passages from the very large number of texts, both from the Old and New Testaments, which Ephraem has woven into his Commentary by way of argument or illustration. This Dr. Moesinger has endeavoured to do by printing the latter in inverted commas, and the former in spaced type. In doing this he had to consider certain passages that were written in red ink in the MSS.; and these he has generally included in his spaced type, as they seemed to belong to that class of quotations. But in each MS. the use of red ink is very irregular, often skipping several pages; and the red passages of Codex A are not always identical with those of Codex B. Moreover, one such passage is from the prophecies of Ezekiel; several are not quotations at all, but words of Ephraem's remarks, that indicate a fresh subject of comment; and one is a kind of heading, as follows: "The Order and Solemnity of the Apostles of the Lord," which suggests the idea that there may have been a time when the *Diatessaron* was divided into sections with appropriate headings. It is more probable, however, that before he published the Commentary Ephraem had used the substance of it as a course of addresses to students or candidates for Holy Orders, and that this was the title of one such address, since it comes *after* the extract from the *Diatessaron*.

*saron* relating the first calling of disciples, but before Ephraem's comments upon the nature and importance of their office. .

Now, owing to the character of Ephraem's remarks, and his mode of passing from one subject to another, it is not easy in all cases to tell when he is changing the ground of his comments, and when he is only adding further illustrations to what he has been saying already. Hence the spaced type of Moesinger, when it does not simply mean red ink in the MS., must be understood to mean quotations, which *in his opinion* Ephraem is taking as his text, on which to found his discourse. It must, however, be taken only as expressing his personal opinion, which, under the circumstances, is entitled to great weight, and not as possessing any authority beyond. In the great majority of cases no doubt his judgment is correct, but there is no reason why it should not be set aside on sufficient evidence; and a number of instances could be pointed out where such evidence exists.

Zahn made a careful examination of these passages; and, assuming that Ephraem commented upon them *in the same order* in which they occurred in the Gospel narrative from which he took them, he made out a Table of Contents of that Gospel, which he thought must be the *Diatessaron*, and published it in 1881, seven years before the issue of Ciasca's Arabic *Diatessaron*. That Table of Contents is found to agree<sup>1</sup> almost entirely with the order in Ciasca's work, and that notwithstanding some very singular arrangements and displacements; so that no reasonable doubt can remain (1) that the Commentary recovered from the Armenian versions was really based upon Tatian's *Diatessaron*; and (2) that in the Arabic of Ciasca, although the *text* seems to have been considerably modified since the time of Ephraem, we have the *same order* of harmonisation as existed in the copy of the *Diatessaron* which Ephraem used in the fourth century.

At the same time, the exact text of Ephraem's copy cannot with certainty be arrived at; for his quotations are not always in perfect agreement with the source from which they are taken, seeing that he several times cites the same passage differently in two or more places. Nor is it safe to infer, because he omits a clause in his quotation, that that clause was

<sup>1</sup> See Appendix, Table IX.

not present in his copy ; for instances occur of such omissions, which are supplied another time, when the passage is again referred to. In fact, he only quotes so much, whether continuous or not, as he requires for his immediate purpose, and even that at times imperfectly, as if he trusted to his memory, and, like many other early writers, did not verify his quotations.

In Appendix X. a translation is given of all the quotations from the Gospels that are to be found in Ephraem's Commentary, whether printed by Moesinger in spaced type or not. This Appendix is the only complete English version of these fragments. It has been made at the suggestion of the Rev. J. Armitage Robinson, Norrisian Professor of Divinity in the University of Cambridge, who has spent considerable time in correcting, by means of the Armenian text, my translation of Moesinger's somewhat inaccurate Latin version. The greater part of the notes to this Appendix are also due to Professor Robinson's investigations. A much closer approximation is thus given to the *Diatessaron*, as Ephraem had it, than we have hitherto possessed, as in every instance where the reading here given differs from that of Moesinger, it may be taken to be nearer to the actual words of Ephraem. An important advance has also been made, inasmuch as the Armenian words of Ephraem's citations have been for the most part compared with the corresponding words of the Armenian Vulgate, to see whether the various readings could be due to the Armenian translator, who might have introduced the readings of his own Vulgate. Professor Robinson has visited the Monastery of S. Lazzaro for the purpose of examining and collating the two Armenian MSS. May we hope that ere long we may have a complete English version of the entire Commentary of Ephraem based upon his more careful examination and comparison of the two MSS. ?

In the case of passages quoted by Ephraem merely by way of illustration,—such as are shown in the Latin in inverted commas, and not in spaced type,—there is often nothing to show what place they occupied in the Gospel narrative on which he was commenting. That place can be found, however, by reference to the Arabic *Diatessaron*, which cannot materially differ *in order* from the *Diatessaron* used by Ephraem. Accordingly the Ephraem fragments are arranged in Appendix X. in the order of the Arabic version, and with the same

divisions of chapters and verses, so that the reader can at once compare Ephraem's reading of any passage with the corresponding reading found in the Arabic. At the same time, the page of Moesinger's work at which the citation is found, is shown in the margin to the right.

It is interesting to find Ephraem drawing attention to various readings. He sometimes describes his quotation as "Scripture" and sometimes as "Gospel," in all which cases Zahn thinks that he is quoting from the *Diatessaron*, and that his copy agreed closely in its wording with the Curetonian Syriac. At other times he describes his quotation as a "Reading," or refers to the "Greek." In these cases the extracts he gives are found to bear a closer resemblance to the Peschito, which was probably gaining ground in Syria at the time, and, having been more recently translated from the Greek, may not improbably have been known in contradistinction to the older Syriac version as *Jaunâjâ* or the "Greek." From the importance which Ephraem attaches to it, he must have looked upon its text as more reliable than the older one. It seems probable that, as time went on, the Syriac of the Peschito was substituted for the older form in the *Diatessaron*. Whilst some, like Theodoret, sought to banish the *Diatessaron* from the Churches of Syria, because of its omissions, its insertions of harmonistic comments, and its inaccuracies of translation; others sought to improve and retain it by supplying its deficiencies, eliminating most of the passing remarks due to Tatian, and inserting the more trustworthy text of the Peschito. Thus, whilst Aphraates and Ephraem quote from the older form, both the Arabic versions used by Ciasca present the work without the omissions which Theodoret mentions, without a great many of the "Tatianisms" found in those writers, and with a text closely allied to the Peschito.<sup>1</sup> In the Notes to the Text and to Appendix X., attention has been drawn to a number of explanatory remarks, said to have been in the *Diatessaron* once, but which are not found in the Arabic, and were not, therefore, in the Syriac copy from which it was translated; and it is easy to see how a person who substituted the words of the Peschito for the older wording, would be likely to omit Tatian's comments because he did

<sup>1</sup> See Appendix, Table III.

not find them in the Peschito. There is thus a special value attaching to the citations of Aphraates and Ephraem, because they are taken from such early copies of the *Diatessaron*, whereas we cannot gauge the full extent to which the text of the Arabic versions may have departed from the original wording of Tatian.<sup>1</sup> Yet at the same time there is little doubt that even Ephraem's copy differed considerably from Tatian's, the work of collation with the distinct Gospels having already begun.

Victor, Bishop of Capua, who died A.D. 554, met with an anonymous Harmony of the four Gospels, which interested him very much. The idea of thus blending the four Gospels into one continuous narrative seemed to him a good one; and he had never seen anything of the kind before. The work of compilation was evidently a very elaborate one, and Victor was anxious to discover its author. He searched the writings of the Fathers for mention of any such work; and he found in a letter of Eusebius to Carpian that Ammonius of Alexandria had compiled one Gospel out of the four by placing at the side of S. Matthew's Gospel corresponding extracts from the other three;<sup>2</sup> and that the same Ammonius had composed certain lists called Canons, showing the portions of the four Gospels, which each contained independently of the rest or in common with one or more of them. Victor also found from the *Ecclesiastical History* of Eusebius that Tatian had combined selections from the four narratives into one Gospel, which he called *Diapente*. This name *Diapente* ("through five") is evidently a mistake for *Diatessaron* ("through four"), for Victor is quoting Eusebius, and we know from other sources that Eusebius really wrote *Diatessaron*. It almost seems as if the mistake could not be due to Victor, but to the copyist; since Victor had just quoted from Eusebius, that Tatian made his Gospel "out of four" ("ex quatuor"). If the Acts of the Apostles were added in the same MS., Victor may have regarded it as a continuation of the Gospel story, which thus came "through five."

<sup>1</sup> For a fuller discussion of the question, how far the actual text of Tatian may be considered to be modified in the Arabic versions, the reader is referred to Dr. Sellin's Essay in the fourth volume of Zahn's *Forschungen*.

<sup>2</sup> Cf. Lightfoot, *Supernatural Religion*, pp. 280, 281.

Not hearing of any other Harmony of the Gospels, Victor next considered whether the one he had found was Ammonius's or Tatian's; and although the order of S. Matthew was to a large extent followed, yet the presence of so much of the early part of S. Luke's Gospel led him to decide that it must be Tatian's. This decision was in modern times set aside for a variety of reasons, chiefly because Victor's Harmony (1) began with S. Luke i. 1-4; (2) contained the genealogies of our Lord; and (3) was called *Diapente* in the above passage. Victor himself was much exercised in his mind by the fact that Tatian, after the death of his leader Justin, had adopted heretical views. Had the contents been Tatian's own composition, he would have cast the book aside at once; but recognising the words of his Lord, he felt that he was safe in using them; and so he consoled himself with the reflection that very likely Tatian had compiled it before Justin's death. Victor therefore published it with a Preface giving the above information, and with the addition of the Canons of Ammonius. To judge from this Preface we might suppose that Victor had not meddled with the text itself; but an examination of the work as published by Ranke, and entitled *Codex Fuldensis*, shows that he must have done so to a considerable extent. It was a Latin version, and Victor has left us the Table of Contents of the 182 chapters or sections in very barbarous Latin, in all probability just as he found it. But the contents themselves are given in excellent Latin, evidently copied from the Vulgate, and forming, so far as they go, one of the earliest and most reliable versions of it. A comparison of the contents with Ciasca's work shows beyond question that it was a version of Tatian's Harmony which Victor had. The insertion of S. Luke i. 1-4 and the genealogies was probably the work of Victor, since they are not mentioned in his older Table of Contents, where the numbering of the chapters also differs slightly. In all probability it was he who substituted the elegant Latin of S. Jerome for the ruder phraseology of the Harmony; and in doing so he seems to have expunged the little explanatory phrases with which undoubtedly Tatian freely sprinkled the original work, and many of which, in all probability, still survived in the copy which Victor discovered.

The following instance may serve to illustrate the relative

value of the *Codex Fuldensis*, the Arabic *Diatessaron*, and Ephraem's Commentary, and the kind of information obtained by comparing them together. Dr. Wace<sup>1</sup> observed in ch. xvi. of the Commentary the following order :—(1) The Cursing of the Fig-tree ; (2) the Visit of Nicodemus ; (3) the parable of the Unjust Judge. As (1) and (3) both relate to the importance of prayer, it seemed strange that they should be divided from one another by the visit of Nicodemus. On referring to the *Codex Fuldensis* he found the more natural order—Nicodemus, Fig-tree, Unjust Judge. He concluded, therefore, that the *Codex* gave the true order of the *Diatessaron*, from which Ephraem, for some unknown reason, had departed. But when we turn to the present work, which had not then been published, we find that the subject of the Fig-tree is very properly divided into two parts—(a) the Cursing of the Fig-tree, and (b) the discovery by the disciples *on another occasion* that it had withered. The visit of Nicodemus is represented as taking place during the interval of time which must necessarily have occurred between these two events. Thus Ephraem did not depart from Tatian's order (as represented in the Arabic), since the subject of the Fig-tree *begins* before that of Nicodemus ; yet the lesson on faith and prayer, which Jesus drew from the case of the Fig-tree, coming as a conclusion after the discovery by the disciples, is put later than the visit of Nicodemus, and is appropriately followed at once by the parable of the Unjust Judge.

As the *Codex Fuldensis* is divided into 182 chapters, intended for reading one at a time, we can see the object of Victor or some one before him in bringing the two parts of the story of the Fig-tree together into a chapter by themselves, to be read as a separate whole,—an object which may account for other changes observable in Victor's order. Thus we find in this case no reason to believe that Ephraem departed from the exact order of the *Diatessaron*, or that his Commentary was based on any other work ; and we find also, that at all events in this instance the *Codex* of the sixth century does not represent so truly as this present work the *Diatessaron* of Tatian in the form in which Ephraem had it in the fourth century ; for it is the Arabic which explains both the others, and is the key to the situation.

<sup>1</sup> *Expositor* for 1881, ii. 134.

The *Codex* is said to have been brought to Fulda in the eighth century by Boniface, the Apostle of Germany, and to have been translated into the Eastern Frankish dialect in the ninth century, about the time of Charlemagne, who finally imposed Christianity upon the Saxons. His son, Louis the Pious, caused a poetical version to be made of it for the purpose of supplanting the popular ballads relating to Woden and Thor. This celebrated epic poem is now known as *Heliand*. It was published at Munich in A.D. 1830 from a comparison of the two known MSS., one of which is in the British Museum and the other at Munich. The poem is alliterative, and gives a life of Jesus harmonised from the four Gospels. It is written in the Old Saxon dialect; and the unknown author has allowed his imagination some freedom in the treatment of his subject, adopting the popular conceptions of the day.

A portion of the prose translation of the *Codex* made in the ninth century was published at Zurich in 1706, and again at Ulm in 1726 in the second volume of Schilter's *Thesaurus Antiquitatum Teutonicarum*, under the title *Tatiani Syri Harmonia Evangelica e Latina Victoris Capuani versione translata in lingua Theotiscam antiquissimam*.<sup>1</sup>

Ottmar Nachtigall, who called himself Luscinius, published at Augsburg in 1523 a work, entitled *Evangelicae Historiae ex quatuor Evangelistis perpetuo tenore continuata narratio*, etc., which purported to be a translation from the Greek of some fragments of the Harmony of Ammonius of Alexandria. Some have thought this work was really based upon the *Codex*; but the balance of evidence is against this view. There can be little doubt, however, that the fragments referred to formed a part of some edition of Tatian's *Diatessaron*.<sup>2</sup> Indeed, Ottmar himself seems to have come to this conclusion; for in the following year he published a German version, in which he attributed it to Tatian.

A remarkable controversy has been carried on with regard to the meaning of the title *Diatessaron*, which was certainly given to this work by Tatian himself. Familiar as we now

<sup>1</sup> For other supposed derivatives of the *Codex*, see Hemphill, pp. 70-73.

<sup>2</sup> Cf. Zahn, pp. 313-328; Hemphill, pp. 63-69.

are with the idea of four Gospels, canonical and authoritative, and taking into account that Tatian's work was beyond question a Gospel compiled from more than one source, the meaning naturally suggested itself: The Gospel compiled through the four Gospels.

This idea was supported by the testimony of Eusebius, who spoke of it as "A combination and collection of the Gospels,"<sup>1</sup> and by Theodoret, who says, "He also composed the Gospel called *Diatessaron*, cutting out the genealogies, and whatever other passages show that the Lord was born of the seed of David according to the flesh;"<sup>2</sup> the inference being that these things were cut out from the canonical Gospels, the other portions of those Gospels being made use of. Such was the view very generally entertained by the Church; but there have been some who, on other grounds, did not believe that the fourth Gospel was written at so early a date, or that the three synoptic Gospels were yet collected and used in common, each being, according to their view, more or less limited in its circulation to a particular country. Holding these opinions, they could not accept the idea that Tatian was in possession of all the four Gospels, and still less that the present canonical Gospels were so well known and accepted in the Churches of Syria, that Tatian felt it sufficient to briefly designate them as the "four." They admitted that the *Diatessaron* was a kind of Gospel, and compiled from more than one source, but said it need not be literally from "four" sources, for *Diates-saron* was a musical term signifying "a composition based on the four principal notes."<sup>3</sup> It therefore only meant a Harmony, without fixing the number of things harmonised into one; and they contended that oral tradition might have been among the sources from which Tatian compiled his Harmony.

The supporters of this view criticised the wording of Eusebius, contending that he only wrote from hearsay, and had no personal knowledge of the work; and they pointed out that Epiphanius, whilst agreeing with Eusebius, from whom

<sup>1</sup> Appendix, Table VIII., No. 2.      <sup>2</sup> Appendix, Table VIII., No. 5.

<sup>3</sup> A similar term to Diapason. Its use in music was rather, according to Bishop Westcott, to signify the "concord of the fourth." In medicine it was used to signify a mixture containing four ingredients. Cf. Dr. Salmon's *Introduction to the Study of the New Testament*, p. 74, note.

they thought he borrowed the information, added, “which some call [the Gospel] according to Hebrews.” They also contended that Theodore would not have removed it from use in the churches of his diocese, if it had been composed of the four canonical Gospels.

If, as there seems no reason to doubt, the work published by Ciasca is substantially the *Diatessaron* of Tatian, subject only to such alterations as would naturally be made in it in the course of centuries, to make it conform more in details to the accepted forms of the canonical Gospels, then this controversy is decisively closed in favour of the orthodox view; for beyond all question the book in its present form is a Harmony of our four Gospels and of no others.

And with this is also set at rest in favour of the same side the further controversy, upon which so much time and labour have been spent, as to whether any or all of our four Gospels, in anything like their present form, were known to Justin Martyr, and alluded to by him in his writings. For Tatian avowedly<sup>1</sup> learnt his Christianity from Justin, and his knowledge of the sacred books used by the Christians of that day came to him through Justin. Not only is it highly probable that Tatian wrote the *Diatessaron*, in part at least, during the lifetime of Justin, and during the period of their intimate intercourse at Rome; but even if it be supposed that Tatian wrote it after Justin’s death, and even if it be assumed that he had access to documents which were not at the disposal of Justin, is it conceivable that Tatian, who must have been “catechised” from the “Memoirs,” would be imposed upon by later forgeries to such an extent as not merely to include these latter in his Gospel narrative, but absolutely to exclude the former? for no other document but our four Gospels is to be found woven into his *Diatessaron*. We may conclude, therefore, that no reasonable doubt remains that the “Memoirs (*ἀπομνημονεύματα*) of the Apostles,” so often referred to by Justin, were in reality our four Gospels.

Now one of the objects sought to be established by those who contended that Justin was ignorant of our present Gospels was this, that the miracles of healing ascribed to Jesus were

<sup>1</sup> There can be no doubt that Justin was his “teacher” referred to by Irenaeus, *Adv. Haer.* i. 28.

a later invention, never heard of in the first century, and even unknown in the time of Justin, but created in the latter part of the second century in order to assist in the deification of the Saviour. I have already pointed out in my English version of *Marcion's Gospel*<sup>1</sup> that that Gospel, in which are contained all the miracles of healing found in S. Luke's Gospel except the one performed upon Malchus, was brought by him to Rome about A.D. 140. This fact sufficiently refutes the idea that they were inventions of such a late period as has been alleged. And now we find it established that Justin Martyr, who, even if we assign to him the later date, must have been a Christian from about A.D. 140 to 166, was fully acquainted with and accepted all the four Gospels. We could ourselves infer from this, that the four Gospels, being written in different countries by different persons and at different times, must have been a long time in existence before they were thus collected together at one place, and used in combination as a complete and authoritative record of the events related in them. But we are not left to draw our own inferences; for Marcion professed to trace back his Gospel to S. Paul, alleging that the apostle left copies of it with the Churches that he founded; and Justin described his records as "Memoirs of the Apostles," stating that they contained "all things concerning our Saviour Jesus Christ,"<sup>2</sup> and that in his day they "were still read, together with the writings of the prophets, in their weekly services."<sup>3</sup> In what sense Justin understood them to be memoirs of the apostles is made evident when he says: "In the Memoirs which I say were composed by the apostles and those who followed with them."<sup>4</sup> . . . It may, of course, be contended that Justin only stated his own belief, and was not in a position to trace back these Memoirs with certainty to their real origin, though he must have known all that was known about them by the Church in Rome. Still, even so, the fact remains that in Justin's time they were old writings, and believed to be the work of apostles and their immediate companions, and to contain the witness borne by the apostles to their Master. It is well also to observe the alternative to which the

<sup>1</sup> Parker & Co., Oxford and London.

<sup>2</sup> *Apol.* i. 33.

<sup>3</sup> *Apol.* i. 67.

<sup>4</sup> *Dial.* ch. 103.

opponents of the antiquity of our Gospels are reduced, now that it can be proved that they are the Memoirs of which Justin wrote. For if he was wrong in regard to their authorship, does not that suggest that, when he first became acquainted with them (say A.D. 140), they were already so old, and so long in use in the Church, that their true origin was lost in obscurity. This would throw back these narratives of the miraculous far into the first century, and well within the lifetime of S. John, if not of the other apostles. The recovery of Tatian's *Diatessaron* may be said, therefore, to have disproved the theory of the late invention of the miracles ascribed to our Lord in the four Gospels, if indeed any further disproof were necessary than that already given by Bishop Westcott in his work on *The Canon of the New Testament*.

The light which this discovery throws on these points is of more consequence than the value of the *Diatessaron*, either as a Harmony or for its various readings.

Again, the concluding portions of the Gospels, on the authenticity of which much doubt has been expressed, are all found in the *Diatessaron*, and woven into the narrative like the rest, leaving no room to doubt that they were placed there by Tatian himself, and thus establishing, not indeed their authenticity, but their very high antiquity, and a very early date at which they were generally recognised as parts of the Gospels, since Tatian would not have admitted them into his Harmony unless he had believed them to be portions of the Gospels. Mr. Rendel Harris produces evidence to show that Tatian employed a yet earlier Harmony of the Passion Gospels, which he calls pre-Tatian, and also that it contained some of the disputed part of S. Mark xvi. He thinks that Justin before the compilation of the *Diatessaron* quoted from pre-Tatian. The earlier we carry back the date of the first Harmony, the earlier we make the Gospels; since the Harmony would not be made until the Gospels had all been some time in use, and had been brought together and generally recognised.

When we come to examine the *Diatessaron* with a view to arriving at an estimate of its intrinsic value, as distinct from its influence upon modern controversies, we are met at the outset by certain questions, upon the answers to which the

view we take of its merits must largely depend. The first question naturally relates to the degree of fidelity shown in it to the actual text of the four evangelists. It may be put in this form :

(1.) What portions of the four Gospels were omitted by Tatian, either as duplicate matter or otherwise ? and what explanatory or other remarks of his own did he introduce into his Harmony ?

It is essential always to bear in mind that we do not possess this work as it left the hands of Tatian himself, but only in the form it assumed after centuries of use. We are not, therefore, in a position to give a definite answer to this question.

In Table II. of the Appendix, I have given a detailed analysis of the four Gospels, showing what passages are in the *Diatessaron now*, and where to find them in it ; and what passages are omitted, and whether they represent duplicate matter, the *substance* of which is not omitted, but supplied from another Gospel. From this table it appears that the only parts of the Gospels of any considerable length *now* missing from the Harmony are the two genealogies, the pericope of the woman taken in adultery, and the first four verses of S. Luke. We may conclude that Tatian himself left these out. We are expressly told so in the case of the genealogies ; the story of the woman was not generally accepted in early times *as a part of S. John's Gospel*, and is not in the Peschito ; and the preface of S. Luke, dealing with his private reasons for writing a Gospel, was scarcely suitable for Tatian's work. But Theodoret,<sup>1</sup> who had copies before him, states that Tatian left out, besides the genealogies, "all things that show our Lord to have been born of the seed of David according to the flesh." We cannot doubt that there were such omissions ; but pious hands must ere long have inserted the missing passages, as they are no longer absent. It is by no means certain that Tatian left out the genealogies *because* they militated against his idea that David and others were agents of the Demiurge, for we are not certain that he had adopted that view when he made the omission. The internal difficulties they present, and the difficulty of reconciling one with the other, would be sufficient to account for

<sup>1</sup> Appendix, Table VIII., No. 5.

their omission. Or they may have been left out because they had been abused by some who sought to prove from them that Jesus was a mere man.

The researches of Zahn among the writings of the Syriac Fathers have resulted in the collection of a number of short additions to the Gospel narratives in the nature of explanatory or connective remarks, such as a harmonist might add for the purpose of cementing together the pieces of different Gospels, and making the combined narrative more continuous and intelligible. Upon the hypothesis that these Fathers must have quoted from the *Diatessaron*, he attributes these to Tatian; but very few of them are contained in the present Arabic version, and it may be assumed that, as time went on and they were observed to be interpolations into the text of the original or "distinct" Gospels, the majority of them were discarded. Such as remain will be found marked with an asterisk in Table III. of the Appendix, which contains a list of some of the various readings. Attention is drawn to others in the notes at the places where they are supposed to have been.

In contrasting two Greek MSS. of the same part of the New Testament, a comparison can be instituted word for word throughout; but it is otherwise in contrasting an Arabic with a Greek version, since verbal differences are often due to idiomatic differences in the way of expressing the same thought; and it is not always easy to decide whether the difference of wording represents a real various reading or not. This difficulty is increased in a work, like the present, intended for English readers, where such differences have to be expressed, not by the actual words of the Arabic and the Greek, but by the corresponding words of the English versions derived from them. I have not attempted, therefore, to include in Table III. anything like an exhaustive list of various readings, but have simply given some of the principal ones, not rigidly excluding all that may be due to idioms, and marking thus, (P) or (C), those which agree more or less closely with the Peschito or the Curetonian Syriac.

Our next question is :

(2.) What plan did Tatian adopt in arranging the contents of the *Diatessaron* in their order?

Zahn in his attempt at reconstruction arrived at substanti-

ally the same order for the contents of the *Diatessaron* as we now find them possessing; and he examined the order with a view to discovering Tatian's method of procedure. In general, he concluded that Tatian had given a decided preference to the first and fourth Gospels over the other two in fixing the order of events mentioned by more than one evangelist, and this for the obvious reason that, being of the number of the Twelve, and actively concerned in the events they were recording, they would be more likely to be correct in their description of them. Where a choice had to be made between the first and fourth, he gave the preference to S. John's order, probably because that evangelist wrote later, and with a knowledge of what S. Matthew had already written. Tatian does not seem to have regarded the evangelists as infallible in regard to the chronological order of events, and has not hesitated in some cases to change their order for one which appeared to him more suitable, his own idea being to take the Passovers as the key to the chronology. Zahn<sup>1</sup> divides the Harmony into 100 sections, and suggests the following plan as Tatian's basis of arrangement:—

	Sections
I. The Logos, incarnation and childhood, . . . . .	1–7
II. The first manifestations of Jesus, . . . . .	8–12
III. The beginning of His ministerial work, . . . . .	13
IV. Jesus in Galilee, . . . . .	14–37
V. Journey through Samaria, . . . . .	38–40
VI. Sojourn in Galilee, . . . . .	41–51
VII. At the feast of Tabernacles, . . . . .	52
VIII. Through (Peraea or) Galilee and back, . . . . .	53–58
IX. The feast of the Dedication of the Temple, . . . . .	59–71
X. The raising of Lazarus, retirement to Ephraem, return to Bethany, . . . . .	72, 73
XI. From the Triumphal Entry to the institution of the Lord's Supper, . . . . .	74–89
XII. Gethsemane, Trials, Crucifixion, Resurrection, . . . . .	90–100

On the whole this seems a fair description of Tatian's design as shown in the Vatican and Borgian MSS.

<sup>1</sup> Pp. 257–260. For a comparison of Zahn's sections with the contents of the Arabic *Diatessaron*, cf. Appendix, Table I.

(3.) We now come to the important questions—What is the value of the *Diatessaron* as a Harmony? How does it bear comparison with modern Harmonies? and, Where it differs from them, are there any indications within it that Tatian was guided by traditional information, enabling him to decide with certainty points which have appeared doubtful in modern times?

To understand all the reasons for and against a particular order of harmonisation is the work of a lifetime, and those who have arrived at that knowledge are unable to agree as to the result; the present writer, therefore, does not presume to answer these questions definitely for the reader. His object is rather to give a short outline of the state of things which he has found in the *Diatessaron*, and thus enable the reader to form his own judgment. In doing this he will be greatly assisted by a reference to the columns attached to Table I., which show, opposite to the contents of the *Diatessaron*, the order in which they are placed by some modern harmonists.

Dr. Lightfoot<sup>1</sup> contrasts Tatian's work with that of Ammonius (who inserted continuously the whole of S. Matthew's Gospel in its own order, merely placing at the side the passages of other Gospels, and only those, which seemed to correspond with any part of it), and says that its principle was *amalgamation*, not *comparison*. Professor Hemphill,<sup>2</sup> who quotes this, says himself: "It was not a Harmony in the modern sense of the word, but a kind of patchwork Gospel." In our opinion this fact puts it far above the others; because it not only brings into juxtaposition the different accounts of the same transaction, but with great elaboration weaves them into one single narrative, containing, not only the main outline, but every little detail to be found in any one account.

We have to consider Tatian's treatment of any particular subject that is related in more than one Gospel, e.g. the parable of the Sower, from two points of view—(1) the *internal* harmonisation of the several accounts with each other; and (2) the *external* harmonisation of the result, or the place assigned to it in the general narrative. Now, in regard to internal harmonisation, the *Diatessaron* leaves little to be

<sup>1</sup> *Supernatural Religion*, p. 281.

<sup>2</sup> *Diatessaron of Tatian*, Introd. p. x., note; cf. also the same, p. xxx.

desired. It has been carried out in the fullest detail; and the greatest care has been taken not to omit the slightest comment of any one evangelist, unless it was substantially preserved in the words of another. Indeed, a few instances are pointed out in the notes, where Tatian's anxiety on this point has led him into undue repetition, by placing one after the other passages of different evangelists that vary but little from one another. It is only when we consider the internal arrangements of more extended passages, such as the denunciation of the scribes etc., the eschatological discourses, and the scenes before the Sanhedrin and Pilate, which involve the *external* harmonisation of smaller passages, that we observe any considerable departures from modern ideas. A footnote is appended at such places, calling attention to the point in question, and in some instances suggesting an explanation.

The subject of the external harmonisation of passages in the *Diatessaron* is a very wide and difficult one, but full of interest. There are cases where two evangelists record each an event which is not mentioned in the other; and it is impossible, from the setting in which each event is found, to determine with certainty the relative chronological order of the two events. This is especially the case where one of the two evangelists is S. John. With such instances it is not proposed now to deal; the reader will observe them for himself, and in the more remarkable cases his attention will be drawn to them. But the cases in which two passages occurring in the *same* Gospel in one order are found in the *Diatessaron* occupying the reverse order, deserve fuller attention. It is not always possible in making a Harmony to avoid reversing at times the order of some evangelist. It sometimes happens that a group of events is related by one evangelist in such a way as to imply distinctly that they occurred in a certain order; and the same events are related by another evangelist with about equal distinctness as occurring in a different order. Here, whatever a harmonist may do, he must depart from the order of, at least, one evangelist; and if in such cases Tatian has chosen to follow—perhaps in some instances because his narrative was that of an eye-witness—a different evangelist from the one preferred by modern harmonists, who are not always unanimous on such points, we should not on that

account be justified in condemning the *Diatessaron* as merely a “patchwork Gospel.” And even where there is not this direct conflict between two records of the same events, a variety of circumstances may occur to render it necessary to depart from the order of a particular Gospel when its contents are interwoven with those of other Gospels. Wherever it can be shown that modern harmonists have felt obliged to take this step, Tatian may be excused for having done so too.

By means of Table II., which takes the contents of the four Gospels in their order, and shows where they are to be found in the *Diatessaron*, if present there at all, the reader can easily ascertain what passages of each Gospel are displaced from their original order. Take, for example, the first case in the table: we find that out of S. Matt. i. to iv. 11, portions are to be found in chs. ii., iii., iv., and v. of the *Diatessaron*, but in the same relative order as in the Gospel; but as we proceed with S. Matthew we find that Tatian has put iv. 12–16 in his *sixth* chapter, whilst iv. 17–22 is in the *fifth*. Here, then, is the first reversal of this evangelist’s order; and in searching for Tatian’s motive in making it, we may look into verses 12–16, their parallels and the various settings in which these occur, for reasons why that passage should be put *later* in the combined narrative; or we may treat verses 17–22 in like manner, to find out why these should be put *earlier*; for otherwise it is uncertain which is really the displaced portion. This uncertainty becomes greater where several small displacements occur near one another. The effect in the above instance is to place the calling of His disciples and a part of the preaching of Christ before the imprisonment of S. John the Baptist. That Jesus did commence His ministry before that imprisonment is clear from the fourth Gospel; and when that Gospel had to be blended with the first, Tatian reconciled the two accounts by means of this change of order, and so gave greater consistency to the combined narrative.

By analysing the entire *Diatessaron* in this way, there appear to be twenty-one such displacements in the Gospel of S. Matthew and twenty in S. Mark; in S. Luke, chs. i. to ix. 50, there are eight, and in chs. xx. to xxiv. there are six; but in the intermediate section there are so many that it has been found

impossible to decide which parts are displaced and which are not; in S. John there are ten. Of S. Matthew's twenty-one, six appear again as displacements of S. Mark; two of the first portion of S. Luke, and one of S. John; whilst eight are associated with the doubtful part of S. Luke. Of the twenty in S. Mark, besides the six like S. Matthew's, three correspond to displacements of the early part of S. Luke, four to the doubtful part, one to the end, and two to S. John, whilst one is probably an interpolation. In the first and last parts of S. Luke there are no displacements corresponding to S. John's, and those connected with the other Gospels have already been stated. In S. John's there are two corresponding to the doubtful part of S. Luke; other correspondences are already given.

From this statement a very few displacements shown by Table II. are omitted, because they only *appear* to be displacements through *wrong references* being attached to them in the Arabic.

Most of these displacements may be attributed to one or more of the following causes:—(1) Tatian preferred the order of the event as given by another evangelist; (2) in relating two events which occurred *simultaneously*, Tatian considered himself free to put either first, as they seemed best to fit with his narrative, since in changing the evangelist's order he was not chronologically wrong; (3) in the case of short comments of the evangelist himself, Tatian inserted them anywhere where they would fit in conveniently; (4) he permitted himself to make slight internal transpositions to improve the order of his narrative; (5) where two discourses of a similar nature occur in different Gospels, Tatian has sometimes blended them together, in spite of the fact that from their respective settings they appear to have been spoken at different dates or places; (6) in one or two instances Tatian has grouped together discourses on kindred subjects—or different aspects of the same subject—as though they had been spoken in immediate succession, which does not appear to have been the case; (7) having identified portions of two Gospels, he has inferred that the parts which respectively follow them must have also happened at the same time and place, and has interwoven them accordingly. Of these, (5) and

(6) seem the only ones open to grave objection ; at the same time, they throw a light upon the purpose of Tatian in compiling this work, and the use which he intended should be made of it. His method in these respects implies that he intended the *Diatessaron* as a companion to the four Gospels, and not to supersede them. He intended to present to its readers the entire teaching of Christ once only ; and so he gave the Lord's Prayer only once, although he well knew that our Lord gave it on two different occasions ; for he was satisfied that they would know this from the distinct Gospels. In like manner he took many passages out of their setting in S. Luke, and interwove them with similar passages in the Sermon on the Mount. He also harmonised together the parable of the Marriage of the King's Son (Matt. xxii. 1-14), and the similar parable in Luke xiv. 16-24 ; but not the parables of the Talents and the Pounds, nor the two anointings of the Saviour, though these latter are combined in the *Codex Fuldensis*. In one instance Tatian does great violence to the Gospel narrative in order to present continuously our Lord's teaching on the subject of riches. He identifies<sup>1</sup> the parable of the Lost Sheep (Luke xv. 1-7) with the similar parable, Matt. xviii. 12-14 ; this necessitates his continuing with the rest of Luke xv., and xvi. to ver. 12 ; here he branches off to other things, and Jesus actually goes up to the feast of Tabernacles before the parable of Dives and Lazarus with some introductory verses is inserted,<sup>2</sup> following after the parable of the Rich Fool and the incident of the Rich Young Ruler, to the latter of which S. Luke's words (xvi. 14), "And the Pharisees also, who were covetous, heard all these things," are made to apply, instead of referring to the parable of the Unjust Steward. But this interruption of S. Luke's order enabled him to resume S. Matthew's narrative, to follow up the parable of the *Unjust Servant* by that of the *Unmerciful Servant*, continuing naturally with the subject of a Brother's Offences, and afterwards to contrast with Dives the rich employer of labour, who considered he had a right to do what he liked with his own. It must be borne in mind also that Tatian looked upon S. Matthew's Gospel as the more authoritative one, and there he found the parable of the Lost Sheep

<sup>1</sup> *Diat.* xxvi. 1.

<sup>2</sup> *Diat.* xxix. 12.

followed immediately by that of the Unmerciful Servant and remarks on a Brother's Offences ; and these he would naturally wish to bring into the narrative as closely as possible after it. His position here furnishes a good example of the seventh cause of displacement above referred to. Having decided to treat the parable of the Lost Sheep as the same in S. Matthew and S. Luke, and spoken on the same occasion, Tatian found himself confronted with a series of utterances of Jesus stated by S. Matthew to have been spoken on that occasion, and in immediate connection with the parable, and also with a totally different series of discourses stated by S. Luke to have followed immediately upon the same parable ; and the blending of the two series of discourses, thus regarded as spoken on the same occasion, involved him in such difficulties that he decided to displace the parable of Dives from its setting and place it with other remarks upon riches. Modern harmonists get over the difficulty *by assuming, because of the different discourses which follow it in the two Gospels,* that the parable of the Lost Sheep *must* have been spoken twice. The grave objection to the course pursued by Tatian in the present instance is that he has made Jesus go up to Jerusalem between the utterance of the parables of the Unjust Steward and Dives, which parables, in the only Gospel that contains them, are distinctly represented as being spoken to the same audience on the same occasion. This was not necessary as a result of cause (7), and can only be ascribed to a deliberate purpose to group together the teaching of the Saviour in regard to the rich ; and this purpose may be held to excuse it, provided the work was only intended for the use of persons familiar with the separate Gospels.

A few peculiarities of external harmonisation call for separate notice. Tatian gives only one Cleansing of the Temple, identifying that mentioned by S. John immediately after the Marriage at Cana with that given by the Synoptists, and inserting it at the later period of Christ's ministry. The visit of Nicodemus, which follows it in S. John, Tatian removes with it. Modern harmonists are pretty generally agreed in recognising two Cleansings, though Tischendorf admits that it is a great question.<sup>1</sup> Whether the strong

<sup>1</sup> *Synopsis Evangelica*, Introductory note to § 22.

probability now afforded, that Justin believed in only one, may induce them to modify their opinion, remains to be seen. Certainly the visit of Nicodemus seems more natural<sup>1</sup> at the later period. The cleansing of one leper is put much later<sup>2</sup> than in any of the Gospels, perhaps as a continuation of the subject of Clean and Unclean things, begun in ch. xx.; whilst the visit of Jesus to the home of Martha and Mary is placed<sup>3</sup> much earlier than S. Luke has it, and apparently in Galilee. S. Luke's arrangement implies that it was in Galilee, and Greswell took that view; but Lightfoot, Farrar, and others conclude that it must have been at Bethany, and that S. Luke designedly related it out of its chronological order. The warning given by some Pharisees, "Herod seeketh to kill Thee," is inserted<sup>4</sup> most strangely between the Transfiguration and the cure of the boy demoniac, the introductory words of S. Luke, "The same day," being retained notwithstanding. Tatian treats the cure of *two* blind men, Matt. xx., as a mistaken account of the cure of blind Bartimaeus, Mark x., on *leaving* Jericho; and this again he identifies with the cure of a blind man on *entering* Jericho, Luke xviii. 35–43. The combined narrative he places<sup>5</sup> after Jesus has left the house of Zacchaeus, thus causing a displacement of S. Luke's order. Some minor displacements occur also in consequence of his putting the institution of the Lord's Supper after Judas had gone out. Some further noticeable displacements seem to arise from Tatian's mode of dealing with that remarkable portion of S. Luke's Gospel already referred to, viz. ix. 51 to xix. 48. This has been called the *crux* of commentators and harmonists. It begins with a statement that, "when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." But some thought it inconceivable that the whole of this passage could refer to so short and so late a portion of our Lord's ministry. The result of modern investigation, however, is to establish in the main that such is the case, but that the arrangements for leaving Galilee were of a protracted kind, and involved a final circuit of Galilee. Moreover, S. John represents Jesus as

<sup>1</sup> See note *in loco*.

<sup>2</sup> *Diat.* xxii. 1–6.

<sup>3</sup> *Diat.* xiii. 31–35; cf. *Codex Fuldensis*, cap. 64.

<sup>4</sup> *Diat.* xxiv. 27–29; cf. *Codex*, cap. 93. <sup>5</sup> *Diat.* xxxi. 25–35.

making a prolonged stay at Jerusalem after His arrival from Galilee, and then retiring to Ephraem, from which place He made His final journey to Jerusalem. Of this last journey S. Luke makes no distinct mention, and it is thought that he has included some of the incidents of it with those of the journey from Galilee. So much being premised, we may now consider how this portion of the third Gospel has been treated by Tatian. He could not help observing, as others have done since, the fewness and vagueness of the notices of time, place, and continuity contained in this passage; he knew also that S. Luke was not an eye-witness of the events he recorded; and so he completely subordinated the order and arrangement of this part of the Gospel to those of S. Matthew and S. Mark. In a few instances he identified the actual occasion, as in the parable of the Lost Sheep already referred to; in by far the greater part, however, he was contented to amalgamate or interweave extracts from S. Luke wherever passages of a similar tenor occurred in the other Gospels, and to place them in the order so suggested. In a few instances, where such parallels could not be found, he used his own judgment in selecting a position for them to occupy. The following peculiar arrangements are worthy of notice in addition to those already mentioned. The rejection by a Samaritan village, ix. 51–56, is put<sup>1</sup> as Jesus is setting out *from Ephraem* for Jerusalem, apparently because “the days of His going up (or ‘ascension’) were fulfilled,” ver. 51; and Tatian inferred that this must belong to the last visit. The question of the lawyer with the consequent parable of the Good Samaritan, x. 26–37, is identified with the question of a scribe, which in the other Synoptists follows upon Christ’s answer to the Sadducees about marriage in the resurrection, and is placed<sup>2</sup> accordingly. The parable of the Pharisee and Publican, xviii. 9–14, is inserted<sup>3</sup> when Jesus is in the temple,—a position very appropriate to its contents, but at variance with S. Luke, who places it before the arrival at Jericho. The Triumphal Entry into Jerusalem, xix. 28–44, seems rightly assigned<sup>4</sup> to the last visit, that from Ephraem; whilst the Cleansing of the Temple, briefly mentioned after

<sup>1</sup> *Diat.* xxxviii. 42–47.

<sup>2</sup> *Diat.* xxxiv. 24–45.

<sup>3</sup> *Diat.* xxxii. 16–21.

<sup>4</sup> *Diat.* xxxix. 18–41.

the Triumphal Entry, verses 45, 46, is inserted from the fuller accounts of others immediately after the arrival from Galilee.<sup>1</sup> This, too, seems right; for Jesus would scarcely permit the traffic to go on there whilst He was teaching daily in the temple, and after He had commenced a definite Judaean ministry, which many think lasted a considerable time. Having decided upon this course, it is not surprising that Tatian should have introduced<sup>2</sup> the remarks about daily teaching, xix. 47, 48, in connection with the first visit to Jerusalem after leaving Galilee, the more so as the same evangelist has similar remarks later on, xxi. 37, 38, which Tatian applied<sup>3</sup> to the last visit. Considering the positions occupied in the several Gospels by the request of the sons of Zebedee, Tatian could not well have done otherwise than place it where he has,<sup>4</sup> before the arrival at Jericho on the journey from Galilee.

Taking a general review of the external harmonisation throughout the *Diatessaron*, there seems no reason to doubt that Tatian carefully arranged all the *events* and the *movements* of our Lord in what he believed to be their chronological order, but did not consider it necessary in all cases to record parables and other *discourses* in their strictly historical places, preferring in some instances to insert these where they would best serve to illustrate the narrative, or to bring out points of comparison or contrast in the teaching of Christ. In some instances, however, he has departed so widely from the conclusions that have resulted from modern researches, that it seems incredible that he can have been guided in so doing by any reliable oral tradition. And, indeed, the more closely we study his arrangements, the more evident it becomes that such was not the case; for where we are at first inclined, in the absence of any other apparent motive, to ask whether some singular displacement could have been due to such tradition, we are sure upon closer inspection to find out another explanation of the phenomenon, which we cannot doubt is the true one, because it agrees so well with Tatian's methods as observed elsewhere. It is worthy of notice, too, that even the traces of oral tradition found in Justin's writings

<sup>1</sup> *Diat.* xxxii. 1-11.

<sup>2</sup> *Diat.* xxxiv. 46, 47.

<sup>3</sup> *Diat.* xl. 24, 25.

<sup>4</sup> *Diat.* xxx. 46-xxxii. 5.

are absent from the *Diatessaron* in its present form. The story of the birth of Jesus in a cave, and that of the fire kindled in Jordan at His baptism, do not appear in it; nor are they proved to have had a place in the copy used by Ephraem.<sup>1</sup> It is, of course, possible that Tatian did insert them, and that they were removed from the Syriac copies at a very early date. However this may be, we may safely conclude that oral tradition did not influence Tatian in regard to the majority of his displacements, though it may, for instance, have induced him to insert only one Cleansing of the Temple; for there can be little doubt that we now have Tatian's *order* practically unchanged in its main outline. At the same time, it is much to be wished that a Syriac copy of an early date could be found; and the great revival of interest in Tatian's work may perhaps lead to such a discovery. The reader of this English version will notice occasional instances of undue repetition, where a statement from one Gospel has been immediately followed by a nearly identical statement from another, showing an anxiety that no part of the Gospel narrative should lose its full expression. It may be that in some cases this is due to insertions of a later date; but the plan adopted throughout has been inclusive, not exclusive; thus, for example, if our Lord's words on a particular occasion were differently reported in different Gospels, Tatian did not attempt a choice between them, but inserted all that Jesus was reported to have said. The freedom with which he removed passages from their setting, and brought them into connection with others, is somewhat startling to us; but all the early Fathers appear to have exercised much latitude in dealing with the New Testament writings; and, if we conclude that he had no intention to supplant the separate Gospels, but intended the *Diatessaron* to be used along with them, we remove the most serious objection that would arise therefrom. Indeed, there seems no reason to doubt that, as a rule, Tatian clearly grasped the situation; for, though many passages may be pointed out in which his arrangement is chronologically incorrect, a careful study of them tends to show that these misplacements are not

<sup>1</sup> Though he alludes in his own remarks (Moes. p. 43) to a light on the waters.

blunders, but deliberate deviations in accordance with a set purpose, and carried out in furtherance of a plan, which can be inferred from them, and, when inferred, becomes the key to much which would otherwise be unintelligible. An analysis of this book brings out more and more clearly the fact that its author was a man of a powerful intellect, who saw what was a real need in the Church of his day, and set himself with singular ability to supply that need, devoting to this purpose much time and care. The heretical views which he adopted in his later years, caused the outcome of his labour to be looked upon with suspicion, which, so far as we can judge, it does not appear to have deserved ; but in spite of this, its intrinsic merit and the need of such a work made it a great success for centuries in its own country, and led to its use at a later period in a modified form in other countries and in other languages, so that even in this country our Anglo-Saxon forefathers derived their conceptions of Jesus and His life on earth to a large extent from their poetical version of it. It is no small privilege to be permitted to be the first to present to English readers a full and literal translation of this great work, which has been a subject of interest to Christians of every age since it was first written, around which so many controversies have revolved, which has been in its entirety so singularly recovered in our own day, which throws so much light upon the information possessed by Christians of the second century, and which, at the same time, possesses a national interest.

WESTBURY-ON-TRYM, *July 1893.*

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NOTE.—Besides the tables already referred to, the reader will find in the Appendix tables showing—(1) the Miracles of Jesus ; (2) the Parables ; (3) the references to S. John the Baptist ; and (4) the Movements of Jesus during His public ministry, as these occur in the *Diatessaron*, with references. There is also in Table IX. an Analysis of the passages, which occupy a different order in the Arabic from that which Zahn obtained from the Syriac Fathers.

## INTRODUCTORY NOTE IN THE BORGIAN MS.

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IN the name of the one God, the Father, the Son, and the Holy Spirit, to whom be glory for ever.

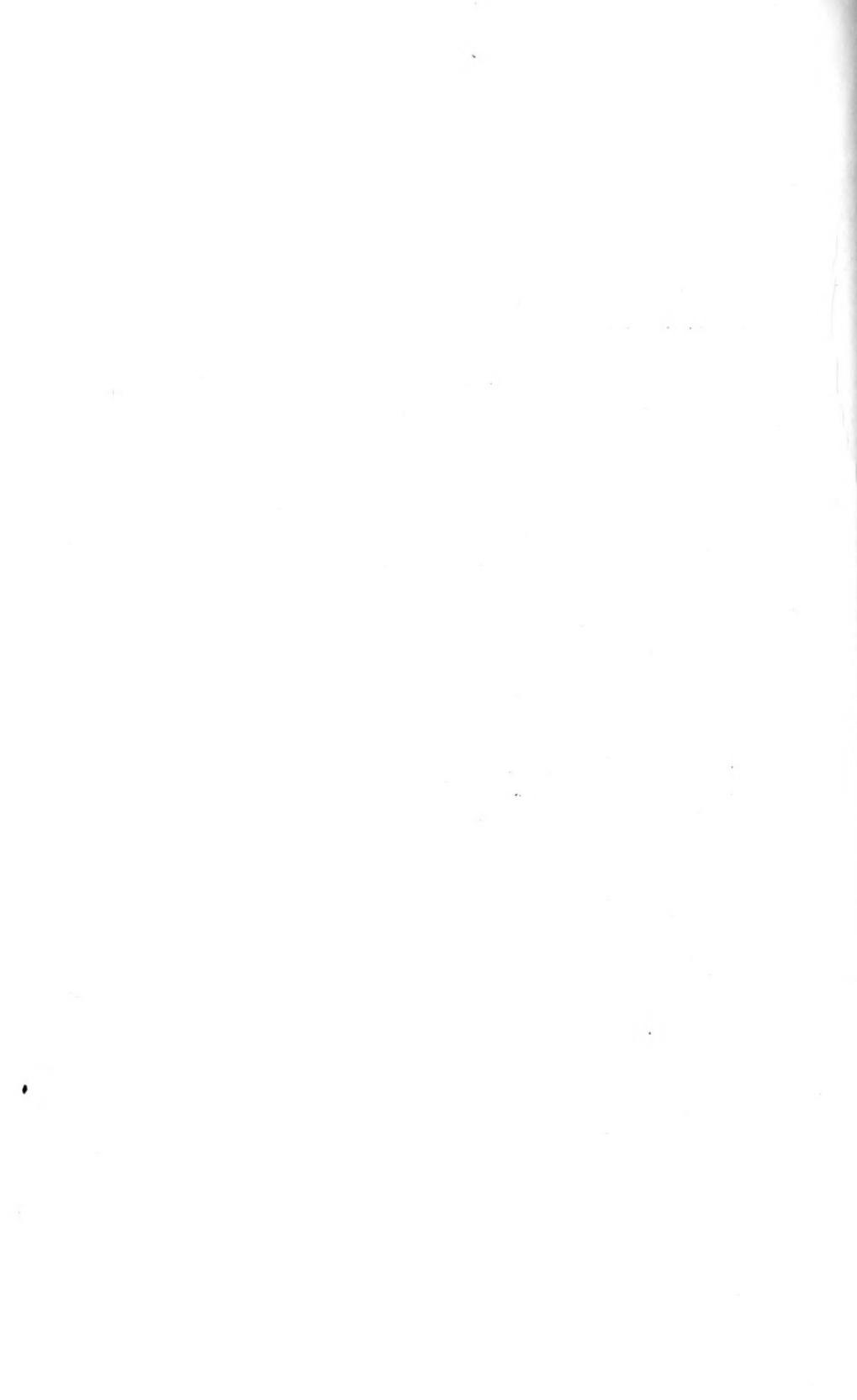
With the assistance of the Most High God, we begin to transcribe the Holy Gospel and most beautiful garden, entitled *Diatessaron*, the interpretation of which expression is, That which is composed of four, and which Tatian, a Greek, compiled out of the four evangelists, Matthew the chosen, whose sign is M; Mark the selected, whose sign is R; Luke the lovable, whose sign is K; and John the beloved, whose sign is H.

The excellent *and* learned presbyter Abû-l-Faraj Abdullah Ibn-at-Tabib,<sup>1</sup> with whom God be pleased, translated it from the Syriac into the Arabic tongue.

The introduction led, saying,

The Gospel of Jesus the Son of the living God.

<sup>1</sup> Ciasca observes that this name is given differently in the notice at the conclusion, and says the latter is the more correct form.



## ENGLISH VERSION OF THE ARABIC DIATESSARON.

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<b>1</b>	<b>1</b>	In the beginning was the Word, and the Word was with God, and the Word itself is God. The same was in the beginning with God. All things were made by him ; and without him not even one existing thing hath been made. In him was life ; and the life is the light of men. And the light shineth in the darkness ; and the darkness overcame it not.	Jn. <sup>1</sup>	<b>1</b>	<b>1</b>
2			"		2
3			"		3
4			"		4
5			"		5
<b>6</b>	<b>There was in the days of Herod the king</b>	<b>Lu.</b>	<b>1</b>	<b>5</b>	
a certain priest named Zacharias, of the family of Abijah : and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of God blameless. And they had no child, because that Elizabeth was barren, and they both were advanced in age.	"		6		
7			"		7
8			"		
<b>9</b>	<b>Now while he executed the priest's office</b>		"		<b>8</b>

<sup>1</sup> Throughout this margin the four Gospels are briefly referred to as Mt., Mk., Lu., and Jn. respectively.

<sup>2</sup> Ephraem has "was God," which was probably the original reading. The reader will do well not to assume that all slight departures from the wording of our Authorised Version are due to Tatian. Some arise from the idioms of the different languages into which the work has been translated, and some from the insertions which have been made in it from the Peschito. The principal Various Readings are tabulated in Appendix III. Such as are not mentioned there may be disregarded. A full translation of Ephraem's quotations is given in Appendix X. Proper names, except when they present some marked peculiarity, are given here as in the Revised Version.

<sup>3</sup> Lit. "took hold of."

before God in the order of his ministration,  
 1 10 according to the custom of the priest's office, Lu. 1 9  
     his lot was to burn incense, and he entered  
 11 into the temple of the Lord. And the whole  
     multitude of the people were praying with-  
 12 out at the hour of incense. And there  
     appeared unto Zacharias an angel of the  
     Lord, standing on the right side of the altar  
 13 of incense. When Zacharias saw him, he  
 14 was troubled, and fear fell upon him. But  
     the angel saith unto him, Fear not, Zacharias,  
     because thy supplication is heard, and thy  
     wife Elizabeth shall bear thee a son, and  
 15 thou shalt call his name John. And thou  
     shalt have joy and gladness; and many shall  
 16 rejoice at his birth. For he shall be great  
     in the sight of the Lord, and he shall drink  
     no wine nor strong drink; and he shall be  
     filled with the Holy Spirit while he is yet  
 17 in his mother's womb. And many of the  
     children of Israel shall he turn unto the  
 18 Lord their God. And he shall go before  
     him in the spirit and power of Elijah the  
     prophet, to turn the heart of the fathers to  
     the children, and the disobedient to the  
     knowledge of the just; to make ready for  
 19 the Lord a perfect people. But Zacharias  
     said unto the angel, Whereby shall I know  
     this? for I am an old man, and my wife  
 20 advanced in age. The angel answered and  
     said unto him, I am Gabriel, that stand in  
     the presence of God; and I was sent to  
     speak unto thee, and to announce this unto  
 21 thee *as good tidings*. From henceforth thou  
     shalt be silent and not able to speak, until  
     the day wherein this shall come to pass,  
     because thou believedst not this my word,  
 22 which shall be fulfilled in its season. But  
     the people were standing waiting for  
     Zacharias, and they marvelled because he

- 1 23 tarried in the sanctuary. And when Zacharias came out, he could not speak unto them: and they perceived that he had seen a vision in the sanctuary: and he was making signs unto them, and remained 24 dumb. And when the days of his ministration were fulfilled, he departed unto his house. „ 23
- 25 And after these days Elizabeth his wife conceived; and she hid herself five months, „ 24
- 26 and said, This hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men. „ 25
- 27 Now in the sixth month the angel Gabriel was sent from God into Galilee,<sup>1</sup> unto a city 28 named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. „ 26
- 29 And the angel came in unto her, and said unto her, Hail, thou that art full of favour, our Lord is with thee, O thou blessed among 30 women. And when she beheld him, she „ 27
- was troubled at his saying, and was con- 31 sidering what this salutation might be. And the angel saith unto her, Fear not, Mary; „ 28
- 32 for thou hast found favour with God. Thou shalt now conceive, and bring forth a son, „ 29
- 33 and shalt call his name JESUS. He shall „ 30
- be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: „ 31
- 34 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be „ 32
- 35 no end. Mary said unto the angel, How shall this be done unto me since no man „ 33
- 36 hath known me? The angel answered and said unto her, The Holy Spirit shall come, and the power of the Most High shall descend upon thee: wherefore also that „ 34
- „ 35

<sup>1</sup> The Borgian MS. omits "into Galilee." The Vatican MS. above ver. 27 inserts, "The 2nd chapter" (or division) "from the Gospel of Luke."

- which shall be born of thee, shall be holy,  
 1 37 and shall be called the Son of God. And Lu. 1 36  
 behold, Elizabeth thy kinswoman, she also  
 hath conceived a son in her old age: and  
 this is the sixth month with her that is  
 38 called barren. For nothing shall be difficult „ 37  
 39 to God. Mary said, Behold, I am the hand- „ 38  
 maid of the Lord; be it done unto me  
 according to thy word. And the angel  
 departed from her.
- 40 Then Mary arose in those days, and went „ 39  
 into the hill country with haste, unto a city  
 41 of Judah; and entered into the house of „ 40  
 42 Zacharias, and saluted Elizabeth. And „ 41  
 when Elizabeth heard the salutation of  
 Mary, the babe rejoiced in her womb; and  
 Elizabeth was filled with the Holy Spirit;  
 43 and she cried out with a loud voice, and „ 42  
 said unto Mary, Blessed art thou among  
 women, and blessed is the fruit that is in  
 44 thy womb. Whence is this to me, that „ 43  
 the mother of my Lord cometh unto me?  
 45 When the voice of thy salutation came to „ 44  
 mine ears, the babe leaped in my womb in  
 46 great joy. And blessed is she that believed; „ 45  
 for that shall be performed, which was spoken  
 47 from the Lord. And Mary saith: „ 46  
 My soul doth magnify the Lord,  
 48 And my spirit hath rejoiced in God my „ 47  
 Saviour,  
 49 Who hath looked upon the low estate of „ 48  
 his handmaiden:  
 Behold, from henceforth all generations  
 shall call me blessed.  
 50 For he that is mighty hath done to me „ 49  
 great things;  
 And holy is his name;  
 51 And his mercy from a generation to „ 50  
 generations  
 Embraceth them that fear him.

- 1 52 He hath wrought victory by his arm, Lu. 1 51  
   And he hath scattered the proud in their  
   opinions.
- 53 He hath put down the haughty from the „ 52  
   thrones,  
   And hath exalted the humble.
- 54 The hungry he hath filled with good „ 53  
   things ;  
   And the rich he hath left without anything.
- 55 He hath holpen Israel his servant, „ 54  
   And remembered his mercy
- 56 (As he spake unto our fathers) „ 55  
   Unto Abraham and unto his seed for ever.
- 57 And Mary abode with Elizabeth about „ 56  
   three months, and returned unto her house.
- 58 Now Elizabeth's time of bringing forth „ 57  
   was come ; and she brought forth a son.
- 59 And her neighbours and kinsfolk heard that „ 58  
   God had multiplied his mercy towards her ;
- 60 and they rejoiced with her. And on the „ 59  
   eighth day they came to circumcise the child ;  
   and they called him Zacharias, after the
- 61 name of his father. And his mother „ 60  
   answered and said unto them, Not so ; but
- 62 he shall be called John. And they said „ 61  
   unto her, There is no one among thy kindred
- 63 that is called by this name. And they made „ 62  
   signs to his father, How do you wish to call
- 64 him ? And he asked for a writing tablet, „ 63  
   and wrote, saying, His name is John. And
- 65 they all marvelled. And his mouth was „ 64  
   opened immediately, and his tongue loosed,
- 66 and he spake, and praised God. And fear „ 65  
   fell on all their neighbours : and this was
- noised abroad over all the hill country of
- 67 Judaea. And all that heard it, thought in „ 66  
   their heart saying, What shall this child be ?  
   For the hand of the Lord was with him.
- 68 And his father Zacharias was filled with „ 67  
   the Holy Spirit, and prophesied, and said,

<b>1</b>	<b>69</b>	Blessed be the Lord, the God of Israel, Who hath regarded his people, and wrought salvation for them,	Lu.	1	68
	<b>70</b>	And hath raised up a horn of salvation for us	,		69
		In the house of his servant David,			
	<b>71</b>	As he spake from eternity by the mouth of his holy prophets,	,		70
	<b>72</b>	That he would save us from our enemies, And from the hand of all that hate us.	,		71
	<b>73</b>	And he showed mercy towards our fathers, And remembered his holy covenant,	,		72
	<b>74</b>	And the oath which he sware unto Abraham our father,	,		73
	<b>75</b>	That he would grant unto us salvation from the hand of our enemies	,		74
		That we may serve before him without fear			
	<b>76</b>	In justice and righteousness all our days.	,		75
	<b>77</b>	And thou, child, shalt be called the prophet of the Most High ;	,		76
		Thou shalt go before the face of the Lord to make ready his way,			
	<b>78</b>	To give knowledge of life unto his people Unto the remission of their sins	,		77
	<b>79</b>	Through the tender mercy of our God, Whereby he visits <sup>1</sup> us, rising from on high	,		78
	<b>80</b>	To shine upon them that sit in darkness, and under the shadow of death, And to establish our feet in the way of peace.	,		79
	<b>81</b>	And the child grew, and waxed strong in spirit, and was waiting in the desert till the day of his showing unto the children of Israel.	,		80
<b>2</b>	<b>1</b>	Now the birth of Jesus Christ was on this wise : When his mother had been be- trothed to Joseph, before they came together	Mt.	1	18

<sup>1</sup> Or, "shall visit."

- she was found with child of the Holy Spirit.
- 2 And Joseph her husband was a righteous man, and unwilling to make her a public example, and thought to put her away  
 3 privily. But while he was thinking of this, an angel of the Lord appeared unto him in a dream, saying, Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is begotten in her is of  
 4 the Holy Spirit. She shall bring forth a son; and thou shalt call his name JESUS; for he shall save his people from their sins.  
 5 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet,  
 6 Behold, the virgin shall conceive, and shall bring forth a son,  
     And they shall call his name Emmanuel; which is, being interpreted, Our God is  
 7 with us. And when Joseph arose from his sleep, he did as the angel of the Lord commanded him, and took unto him his wife;  
 8 and knew her not till she brought forth her firstborn son.  
 9 Now in those days there went out a decree from Caesar Augustus, that all the people of his dominion should be enrolled.  
 10 This was the first enrolment made in the  
 11 governorship of Quirinius in Syria. And all were going into their own city to be  
 12 enrolled. And Joseph also went up from Nazareth, a city of Galilee, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of  
 13 David, with Mary his betrothed, who was great with child, that he might be enrolled  
 14 there. And while they were there, the days were fulfilled that she should bring  
 15 forth. And she brought forth her firstborn son; and she wrapped him in swaddling
- Mt. 1 19  
 „ 20  
 „ 21  
 „ 22  
 „ 23  
 „ 24  
 „ 25<sup>a</sup>  
 Lu. 2 1  
 „ 2  
 „ 3  
 „ 4  
 „ 5  
 „ 6  
 „ 7

- clothes, and laid him in a manger, because there was no room for them, where they were staying.
- 2 16 And there were shepherds staying in that country, who were guarding their flock in  
 17 the watch of the night. And behold, an angel of God came near unto them; and the glory of the Lord shone round about them; and they were afraid with a great  
 18 fear. And the angel said unto them, Be not afraid; for I bring you as good tidings a great joy that shall be to the whole world:  
 19 there is born to you this day in the city of David a Saviour, which is the Lord the  
 20 Messiah. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling  
 21 clothes, and laid in a manger. And suddenly there appeared with the angels an abundant heavenly host praising God, and saying,  
 22 Glory to God in the highest,  
     And on earth peace, and good hope to men.  
 23 And when the angels went away from them into heaven, the shepherds spake one to another, saying, Let us go to Bethlehem, and see this saying that is come to pass,  
 24 even as the Lord hath showed us. And they came with haste and found Mary and Joseph, and the babe laid in the manger.  
 25 And when they had seen it, they related the saying which had been spoken to them about  
 26 the child. And all that heard it wondered at the description, which the shepherds had  
 27 described to them. But Mary was keeping all these sayings, and comparing them in  
 28 her heart. And those shepherds returned, glorifying and praising God for all the things that they had seen and heard, even as it was described unto them.  
 29 And after eight days were fulfilled, that
- |     |   |    |
|-----|---|----|
| Lu. | 2 | 8  |
| "   |   | 9  |
| "   |   | 10 |
| "   |   | 11 |
| "   |   | 12 |
| "   |   | 13 |
| "   |   | 14 |
| "   |   | 15 |
| "   |   | 16 |
| "   |   | 17 |
| "   |   | 18 |
| "   |   | 19 |
| "   |   | 20 |
| "   |   | 21 |

the child should be circumcised, his name was called JESUS; and this is what he was called by the angel, before he was conceived in the womb.

- 2 30 And when the days of their purification according to the law of Moses were fulfilled, they brought him to Jerusalem to present Lu. 2 22  
 31 him before the Lord, as it is written in the „ 23  
     law of the Lord, Every male that openeth the  
 32 womb shall be called holy to the Lord, and „ 24  
     to offer a sacrifice according to that which is  
     said in the law of the Lord, A pair of turtle  
 33 doves, or two young pigeons. And there „ 25  
     was a man in Jerusalem, whose name was  
     Simeon; and this man was righteous, devout,  
     and looking for the consolation of Israel: and the Holy Spirit was upon him.  
 34 And it had been said unto him by the „ 26  
     Holy Spirit, that he was not going to see  
     death, until he set his eyes upon the Lord's  
 35 Christ. And he came in the Spirit into „ 27  
     the temple: and when his parents brought  
     in the child Jesus, that they might offer a  
     sacrifice for him, as it is written in the law,  
 36 he took him up into his arms, and praised „ 28  
     God, and said,  
 37 Now wilt thou loose the bonds of thy „ 29  
     servant, O Lord,  
         According to thy word, in peace.  
 38 For already mine eyes have witnessed thy „ 30  
     mercy,  
 39 Which thou hast prepared on account of „ 31  
     the whole world,  
 40 A light for the unveiling of the Gentiles, „ 32  
     And a glory for thy people Israel.  
 41 And Joseph and his mother were marvel- „ 33  
     ling at these things which were spoken con-  
 42 cerning him; and Simeon blessed them, and „ 34  
     said unto Mary his mother, Behold he is set  
     for the falling and for the rising again of many

- in Israel; and for a sign of contradiction;
- 2** 43 and a sword shall pierce through thine own soul, that the thoughts of many hearts may  
**44** be revealed. And Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, she also was advanced in age, and had lived with her husband for seven years from her  
**45** virginity; and she remained a widow about fourscore and four years, and departed not from the temple worshipping with fastings and  
**46** supplications night and day. And she also stood up at that hour, and gave thanks unto the Lord, and spake of him to all that were looking for the deliverance of Jerusalem.
- 47** And when they had accomplished all things according to what is in the law of the Lord, they returned into Galilee, to their own city Nazareth.
- 3** 1 After these things wise men<sup>1</sup> from the east came to Jerusalem, saying, Where is the king of the Jews, who has been born? We have seen his star in the east, and are come  
**3** to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem  
**4** with him. And gathering together all the chief priests and scribes of the people, he inquired of them, where the Messiah should  
**5** be born. And they said, In Bethlehem of Judah: thus it is written in the prophet,  
**6** And thou, Bethlehem of Judah,  
 Art in no wise least among the kings of Judah;  
 For out of thee shall come forth a king,  
 And he shall rule my people Israel.
- 7** Then Herod, when he had privily called the wise men, inquired of them the time

<sup>1</sup> Arabie, "al majūs." By removing the opening words of S. Matthew, "Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king," and substituting more vaguely, "After these things," Tatian avoids the difficulty felt by harmonists in assigning a place to Luke ii. 39.

- at which the star appeared unto them.
- 3 8 And he sent them to Bethlehem, and said unto them, Go, and inquire carefully concerning the child; and when ye have found him, come and bring me word, that I also  
 9 may come and worship him. And when they had heard the king they went their way; and lo, the star, which they had seen in the east, went before them, till it came and stood over the place, where the child  
 10 was. And when they saw the star, they  
 11 rejoiced with exceeding great joy. And they came into the house, and saw the child with Mary his mother; and they fell down and worshipped him; and opening their cases, they offered unto him offerings, gold,  
 12 myrrh, and frankincense. And they saw in sleep that they should not return to Herod; and they departed by another way to go into their own country.
- 13 And when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, and said unto him, Arise, and take the child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod sets about to seek the child to  
 14 destroy him. And Joseph arose, and took the child and his mother by night, and fled  
 15 into Egypt, and remained there until the death of Herod: that it might be fulfilled, which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my  
 16 son. Then Herod, when he saw that he was mocked by the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully inquired of the  
 17 wise men. Then was fulfilled that which
- ,, 8
- ,, 9
- ,, 10
- ,, 11
- ,, 12
- ,, 13
- ,, 14
- ,, 15
- ,, 16
- ,, 17

- was spoken through Jeremiah the prophet,  
saying,
- 3 18 A voice was heard in Ramah, Mt. 2 18  
 Weeping and great mourning :  
 Rachel weepeth for her children,  
 And is unwilling to be consoled for the  
 loss of them.
- 19 But when king Herod was dead, the angel „ 19  
 of the Lord appeared in a dream to Joseph  
 20 in Egypt, and said unto him, Arise and take  
 the child and his mother, and go into the  
 land of Israel : for they are dead that sought  
 21 the child's life. Joseph arose, and took the „ 21  
 child and his mother, and came into the land  
 22 of Israel. But when he heard that Archelans „ 22  
 was become king in Judaea instead of his  
 father Herod, he was afraid to go thither ;  
 but he saw in a dream that he should go  
 23 into the land of Galilee, and that he should „ 23  
 dwell in a city that is called Nazareth :  
 that it might be fulfilled which was spoken  
 through the prophet, He shall be called a  
 Nazarene.
- 24 And the child grew, and waxed strong in Lu. 2 40  
 spirit, filled with wisdom : and the grace of  
 God was upon him.
- 25 And his parents<sup>1</sup> went every year to „ 41  
 26 Jerusalem at the feast of the passover. And „ 42  
 when he was twelve years old, they went up  
 27 after their custom to the feast ; and when „ 43  
 the days were fulfilled, they returned ; but  
 the boy Jesus tarried behind in Jerusalem ;  
 and Joseph and his mother knew it not,  
 28 supposing him to be with the children of „ 44  
 their company. And when they had made  
 a day's journey, they sought for him among  
 29 their kinsfolk and acquaintance : and when „ 45  
 they found him not, they returned to Jeru-  
 30 salem, seeking for him again. And after „ 46

<sup>1</sup> Arabic, "people."

- three days they found him in the temple,  
sitting in the midst of the doctors, hearing  
 31 them, and asking them questions: and all Lu. 2 47  
     that heard him were amazed at his wisdom  
 32 and sayings. And when they saw him, they „ 48  
     were astonished: and his mother said unto  
     him, My son, why hast thou thus dealt with  
     us? Behold, I and thy father were seeking  
 33 thee with great anxiety. And he saith unto „ 49  
     them, How is it that ye sought me? did  
     ye not know that I must be in my Father's  
 34 house? And they understood not the say- „ 50  
 35 ing, which he spake unto them. And he „ 51  
     went down with them, and came to Nazareth;  
     and he was subject unto them: and his  
     mother kept all *these* sayings in her heart.  
 36 And Jesus advanced in stature and wisdom, „ 52  
     and in favour with God and men.  
 37 Now in the fifteenth year of the reign of „ 1  
     Tiberius Caesar, Pontius Pilate being governor  
     of Judaea, and Herod being tetrarch of Galilee,  
     and his brother Philip tetrarch of the  
     region of Ituraea and Trachonitis, and Lysanias  
 38 tetrarch of Abilene, under the high priests „ 2  
     Annas and Caiaphas, the word of God went  
     forth unto John, the son of Zacharias, in the  
 39 wilderness. And he came into all the region „ 3  
     round about Jordan, preaching the baptism  
 40 of repentance with remission of sins; and he Mt. 3 1<sup>b</sup>  
 41 preached in the wilderness of Judaea, and „ 2  
     said, Repent ye, the kingdom of the heavens  
 42 is at hand. This is he that was spoken of „ 3<sup>a</sup>  
     through Isaiah the prophet,  
     The<sup>1</sup> voice which crieth in the wilder-  
     ness,  
 43 Make ye ready the way of the Lord, Lu. 3 4<sup>b</sup>  
     And establish in the plain a way for our  
     God.  
 44 All the valleys shall be filled; „ 5

<sup>1</sup> Omitting Mark i. 2; cf. xiii. 47.

- And every mountain and hill shall be brought low ;
- And the crooked shall become straight ;
- And the difficult place easy ;
- 3 45** And all flesh shall see the salvation<sup>1</sup> of Lu. 3 6  
God.
- 46 The same came for a witness, that he might bear witness of the light, that all might Jn. 1 7  
believe through him. He was not the light, „ 8  
but *came* that he might bear witness of the  
48 light, which is the true light, lighting every „ 9  
49 man, coming into the world. He was in the „ 10  
world, and the world was made through him,  
50 and the world knew him not. He came unto „ 11  
51 his own, and his own received him not. But „ 12  
as many as received him, to them gave he  
the power to become children of God, *even* to  
52 them that believe on his name : which were „ 13  
born, not of blood, nor of the will of the  
flesh, nor of the will of man, but of God.
- 53 And the Word became flesh, and dwelt „ 14  
among us (and we saw his glory, as it were  
the glory of the only one from the Father),
- 54 full of grace and truth. John bare witness „ 15  
of him, and preached, saying, This is he of  
whom I said, He that is about to come after  
me is preferred before me : for he was before  
55 me. And of his fulness we all received, grace „ 16  
56 for grace. For the law was given through „ 17  
Moses ; grace and truth came through Jesus
- 4** 1 Christ. No man hath seen God at any „ 18  
time ; the only one of God, who is in the  
bosom of the Father, he hath declared *him*.
- 2 And this is the witness of John, when the „ 19  
Jews sent unto him from Jerusalem priests  
and Levites to ask him, Who art thou ?
- 3 And he confessed, and denied not ; and he „ 20  
acknowledged that he was not the Messiah.
- 4 And again they asked him, What then ? Art „ 21

<sup>1</sup> Or, "life."

thou Elijah ? And he said, I am not. Art			
4 5 thou a prophet ? He answered, No. They	Jn.	1	22
said unto him, Who art thou ? that we may			
give an answer to them that sent us. What			
6 sayest thou of thyself ? He saith, I am the	"	23	
voice of one crying in the wilderness, Set in			
order the way of the Lord, as said Isaiah			
7 the prophet. And they that had been sent	"	24	
8 were of the Pharisees. <sup>1</sup> And they asked	"	25	
him, and said unto him, Why then baptizest			
thou, since thou art not the Messiah, nor			
9 Elijah, nor a prophet ? John answered and	"	26	
said unto them, I baptize in <sup>2</sup> water : in the			
midst of you standeth one whom ye know			
10 not. This is he, of whom I said, that he	"	27	
cometh after me, and he was before me, of			
whom I am not worthy to unloose the latchet			
11 of his shoes. These things were done in	"	28	
Bethany beyond Jordan, where John was			
baptizing.			
12 Moreover John had his raiment of camel's	Mt.	3	4
hair, and a leathern girdle ; <sup>3</sup> and his food			
13 was locusts and wild honey. Then went out	"	5	
unto him the people of Jerusalem, and all			
Judea, and all the region round about Jordan ;			
14 and they were baptized by him in the river	"	6	
15 Jordan, confessing their sins. But when he	"	7	
saw many of the Pharisees and Sadducees <sup>4</sup>			
coming to be baptized, he said unto them,			
Ye offspring of vipers, who warned <sup>5</sup> you to			
16 flee from the wrath to come ? Bring forth	"	8	
17 therefore fruits worthy of repentance : and	"	9	
do not think, and say within yourselves, We			
have Abraham as our father ; for I say unto			
you, that God is able of these stones to			
18 raise up children unto Abraham. Behold,	"	10	
the axe is laid unto the root of the tree :			

<sup>1</sup> Arabic, "almu 'tazila."<sup>2</sup> Or, "with."<sup>3</sup> Omitting "about his loins."<sup>4</sup> Arabic, "alzanâdîka."<sup>5</sup> Lit. "guided."

- every tree therefore that bringeth not forth good fruit shall be taken away, and cast into
- 4** 19 the fire. And the multitudes asked him, Lu. 3 10  
 20 saying, What shall we do? He answered, „ 11  
 and said unto them, He that hath two coats, let him give to him that hath none; and he  
 21 that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what shall  
 22 we do? He saith unto them, Ask nothing more than that which you are commanded  
 23 to ask. And soldiers asked him, saying, What shall we also do? He saith unto them, Do violence to no man, neither act unjustly towards him; and be content with your wages. „ 12
- 24** And as the people were considering, and all men were reasoning in their hearts concerning John, whether haply he were the „ 13  
 25 Christ; John answered, and said unto them, I baptize you with water; there will come after me he that is mightier than I, of whom I am not worthy to unloose the latchets of his shoes: he shall baptize you „ 14
- 26 in the Holy Spirit and in fire: who, grasping a fan in his hand to cleanse his threshing floor, will gather the wheat into his garners; but the chaff he will burn up with unquenchable fire. „ 15
- 27** And other things he taught, and preached „ 16  
 good tidings unto the people.
- 28** Then cometh Jesus from Galilee to the Mt. 3 13  
 Jordan unto John, to be baptized of him.
- 29** And Jesus was about thirty years of age, Lu. 3 23<sup>a</sup>  
 and was supposed to be the son of Joseph.
- 30** Now John saw Jesus coming unto him, and Jn. 1 29  
 saith, This is the Lamb of God, which taketh
- 31** away the sin of the world. This is he of „ 17  
 whom I said, After me shall come a man, which is preferred before me, for he is „ 18

¶ 32 before me. And I knew him not; but that he may be made manifest to Israel, for this cause am I come baptizing in <sup>1</sup> water. Now John was forbidding him, saying, I have need to be baptized of thee, and comest thou to me? Jesus answered him, and said,	Jn.	1 31
Suffer it now: thus it becometh us to fulfil all righteousness. Then he suffered him.	„	15
35 And when all the people were baptized, Jesus also was baptized; <sup>2</sup> and he went up straightway from the water: and the heaven	Lu.	3 21 <sup>a</sup>
36 was opened unto him. And the Holy Spirit descended upon him in the form of a dove's body: and lo, a voice from heaven, saying,	Mt.	3 16 <sup>b</sup>
37 This is my beloved Son, in whom I am well pleased. And John bare witness, saying,	Lu.	3 22 <sup>a</sup>
Furthermore I saw the Spirit descending as a dove out of heaven; and it abode upon	Mt.	3 17
40 him. And I knew him not; but he that sent me to baptize in <sup>3</sup> water, he said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding, this is he	Jn.	1 32
41 that baptizeth in <sup>4</sup> the Holy Spirit. And I have seen, and have borne witness, that this is the Son of God.	„	33
42 And Jesus, full of the Holy Spirit, re-	Lu.	4 1 <sup>a</sup>
43 turned from the Jordan, and straightway the Spirit drove <sup>5</sup> him forth into the wilderness, that he might be tempted of Satan;	Mk.	1 12
44 and he was with the wild beasts; and he fasted forty days and forty nights; <sup>6</sup> and he after-	„	13 <sup>b</sup>
45 ward hungered. And the tempter came, and said unto him, If thou art the Son of God, command that these stones become bread.	Mt.	4 2 <sup>a</sup>
46 He answered and said, It is written, Man	Lu.	4 2 <sup>b</sup>
	Mt.	4 2 <sup>b</sup>
	„	3
	„	4

<sup>1</sup> Or, "with."<sup>2</sup> Omitting "and praying."<sup>3</sup> Or, "with."<sup>4</sup> Or, "with."<sup>5</sup> Or, "led."<sup>6</sup> Both Ephraem and the Curetonian Syriac omit "and forty nights," which therefore may not have been originally in the *Diatessaron*.

liveth not by bread alone, but by every word  
that proceedeth out of the mouth of God.

**4** 47 Then Satan brought him into the holy city, Mt. 4 5  
and set him on the pinnacle of the temple,

48 and said unto him, If thou art the Son of „ 6  
God, cast thyself down; for it is written,

He giveth his angels charge concerning  
thee;<sup>1</sup>

And in their arms they shall receive thee  
up,

Lest haply thou dash thy foot against a  
stone.

49 Jesus saith unto him, Again it is written, „ 7  
Thou shalt not tempt the Lord thy God.

50 And the devil took him up into a high Lu.<sup>2</sup> 4 5  
mountain, and showed him all the kingdoms

of the world and the glory of them in a

51 moment of time. And the devil saith unto „ 6  
him, To thee will I give all this authority,

and the glory of it, which have been  
delivered unto me, that I may give them

52 to whomsoever I will. If therefore thou „ 7  
wilt worship before me, all shall be thine.

**5** 1 Jesus answered and said unto him, Get thee Mt. 4 10  
hence, Satan: for it is written, Thou shalt

worship the Lord thy God, and him only

2 shalt thou serve. And when the devil had Lu. 4 13  
completed all his temptation, he departed

3 from him until the season; and behold, Mt. 4 11<sup>b</sup>  
angels came and ministered unto him.

4 On the next day John was standing, and Jn. 1 35  
5 two of his disciples; and he looked upon „ 36

Jesus, as he walked, and said, Behold the

6 Lamb of God! And his two disciples heard „ 37  
him speaking; and they followed Jesus.

7 And Jesus turned, and saw them following, „ 38  
and said unto them, What seek ye? They  
said unto him, Master,<sup>3</sup> where dwellest thou?

<sup>1</sup> Omitting Luke iv. 10, "to keep thee."      <sup>2</sup> Or, Matt. iv. 8.

<sup>3</sup> Arabic, "Our great one."

5	8	He said unto them, Come, and see. And they came, and saw the place of his abode ; and they remained with him that day : and	Jn. 1	39
9	it was about the tenth hour. One of the two, that had heard from John, and had followed Jesus, was Andrew, Simon's brother.	"	40	
10	He first saw his own brother Simon, and said	"	41	
11	unto him, We have found the Messiah. <sup>1</sup> And he brought him unto Jesus. And Jesus looked upon him, and said, Thou art Simon, the son of Jonah : thou shalt be called The rock.	"	42	
12	On the morrow Jesus wished to go forth into Galilee ; and he found Philip, and said	"	43	
13	unto him, Follow me. Now Philip was from Bethsaida, the city of Andrew and Simon.	"	44	
14	And Philip found Nathanael, and said unto him, We have found him, of whom Moses in the law, and the prophets, did write, to be Jesus, the son of Joseph, from Nazareth.	"	45	
15	Nathanael said unto him, Can any good thing be found from Nazareth ? Philip said	"	46	
16	unto him, Come, and see. And Jesus saw Nathanael coming to him, and said of him, This is indeed a son of Israel, in whom is no	"	47	
17	guile ! Nathanael said unto him, Whence knowest thou me ? Jesus said unto him, Before Philip called thee, when thou wast	"	48	
18	under the fig-tree, I saw thee. Nathanael answered, and saith unto him, Master, thou art the Son of God ; thou art king of Israel.	"	49	
19	Jesus said unto him, Because I said unto thee, I saw thee under the fig-tree, thou believedst : thou shalt see what is greater	"	50	
20	than this. And he said unto him, Verily, verily, I say unto you, Henceforth ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of man. <sup>2</sup>	"	51	

<sup>1</sup> The clause interpreting "Messiah" is absent.

<sup>2</sup> Lit. "flesh." After commenting on the call of Nathanael Ephraem has

5 21	And Jesus returned in the power of the Spirit into Galilee.	Lu.	4 14 <sup>a</sup>
22	And the third day there was a feast in Cana, <sup>1</sup> a city of Galilee; and the mother of Jesus was there: and Jesus also was bidden, 24 and his disciples, to the feast. And when the wine failed, his mother said unto Jesus,	Jn.	2 1
23	They have no wine. And Jesus said unto her, Woman, what have I to do with thee?	"	2
25	26 hath not my hour come? But his mother said unto the servants, Whatsoever he saith unto you, do it. There were six waterpots of stone set there for the purification of the Jews, containing two or three firkins apiece.	"	3
27	28 And Jesus said unto them, Fill the waterpots with water. And they filled them up	"	4
29	29 to the brim. He said unto them, Draw out now, and bear unto the ruler of the feast.	"	5
30	30 And they did so. And when the ruler of the feast tasted the water, which was become wine, and knew not whence it was (but the servants knew, because they had drawn the water), the ruler of the feast	"	6
31	31 called the bridegroom, and said unto him, Every man setteth on first the good wine; and when men have drunk freely, <sup>2</sup> he brings that which is worse: but thou hast kept	"	7
32	32 the good wine until now. This was the first sign, namely, that which Jesus did in Cana of Galilee, and manifested his glory; and	"	8
33	33 his disciples believed on him. And his fame	Lu. <sup>3</sup>	4 14 <sup>b</sup>

a heading, “*Ordo et solemnitas Apostolorum Domini*,” followed by remarks upon the class of men chosen for the twelve disciples. Dr. Wace thought this an introduction to the calling of disciples; see later, ver. 44 *et seq.* But is it not rather retrospective, dealing with the call of the first four just related? This heading is only found in one of the two Armenian versions, and there it is in red ink, as if it were a quotation from the *Diatessaron*, which may originally have been divided into sections suitable for instruction. Cf. p. 13.

<sup>1</sup> Arabic, “*Qatîna*.” The *Codex Fuldensis* puts this “beginning of miracles” after the miraculous draught of fishes, Luke v. 1-11!

<sup>2</sup> Lit. “at the time of drunkenness.”

<sup>3</sup> Cf. vii. 8.

- was published in all the neighbouring region.
- 5 34 And he taught in their synagogues, and was glorified by all men. Lu. 4 15
- 35 And he came to Nazareth, where he had been brought up: and he entered, according to his custom, into the synagogue on the 36 sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And Jesus opened the book, and found the place where it was written, „ 17
- 37 The Spirit of the Lord is upon me, „ 18  
 Because he anointed me to preach good tidings unto the poor;  
 And sent me to heal the bruised in heart;  
 To<sup>1</sup> proclaim forgiveness to the wicked<sup>2</sup>  
 and sight to the blind;  
 To bring the broken into forgiveness,
- 38 And to proclaim the year acceptable to „ 19  
 the Lord.
- 39 And he closed the book and gave it back „ 20  
 to the attendant; and went away, and sat down: and the eyes of all, that were standing in the synagogue, were turning upon him.
- 40 And he began to say unto them, To-day „ 21  
 hath this scripture been fulfilled, which ye
- 41 have heard with your ears. And all bare „<sup>3</sup> 22<sup>a</sup>  
 him witness, and wondered at the words of grace, which proceeded out of his mouth.
- 42 From that time began Jesus to preach the Mt. 4 17<sup>a</sup>  
 gospel of the kingdom of God, and to say,
- 43 Repent ye, and believe in the gospel. The Mk.<sup>4</sup> 1 15  
 time is fulfilled,<sup>5</sup> and the kingdom of the heavens is at hand.

<sup>1</sup> The Vulgate and Ciasca's Latin commence Luke iv. 19 here.

<sup>2</sup> Mr. Rendel Harris thinks the Arabic translator misread the Syriac word for "captives."

<sup>3</sup> For the continuation of this part of S. Luke see xvii. 42, and note thereon.

<sup>4</sup> The internal order of this verse is altered.

<sup>5</sup> Or, "has arrived."

- 5 44 And walking by the sea of Galilee, he saw Mt. 4 18  
 two brethren, Simon, who is called Cephas,  
 and Andrew his brother, casting their nets  
 45 into the sea; for they were fishers. And „ 19  
 Jesus saith unto them, Follow me, and I will  
 46 make you fishers of men. And they im- „ 20  
 mediately left the nets there, and followed  
 47 him. And going on from thence he saw „ 21  
 other two brethren, James the son of Zebedee,  
 and John his brother, in the boat with  
 Zebedee their father, mending their nets;  
 48 and Jesus called them. And they straight- „ 22  
 way left the boat and their father Zebedee,  
 and followed him.
- 49 And when the multitudes were come to- Lu. 5 1  
 gether unto him, to hear the word of God,  
 and he was standing by the lake of Gen- „ 2  
 50 nesaret, he saw two boats standing by the „ 2  
 lake: but the fishermen, who had come up  
 51 therefrom, were washing their nets. And „ 3  
 one of them was Simon Cephas's; and into  
 it Jesus went up, and sat down in it, and  
 commanded them to put out a little from  
 the land into the water. And sitting down  
 he taught the multitudes out of the boat.
- 52 And when he ceased to speak, he said unto „ 4  
 Simon, Put out into the deep, and let out<sup>1</sup>  
 53 your nets for a draught. Simon answered, „ 5  
 and said unto him, Master, we toiled all  
 night, and took nothing: but at thy word  
 54 I will let out<sup>1</sup> the nets. And when they „ 6  
 had done this, they inclosed an abundant  
 multitude of fishes; for their net was nigh  
 55 to be broken; and they beckoned unto their „ 7  
 partners that were in the other boat, that  
 they should come and help them. And  
 when they were come, they filled both the
- 6 1 boats, so that they were almost sunk. But „ 8  
 when Simon Cephas saw it, he fell down at

<sup>1</sup> Or “cast.”

- Jesus' feet, and said unto him, Lord, I  
beseech of thee, that thou depart from me,  
**6** 2 for I am a sinful man. For amazement<sup>1</sup> Lu. 5 9  
had taken possession of him, and all that  
were with him, at the draught of the fishes,  
3 which they had taken; so also it had seized „ 10  
James and John, the sons of Zebedee, which  
were Simon's partners. And Jesus saith  
unto Simon, Fear not; from henceforth thou  
4 shalt be catching men unto life. And when „ 11  
they had brought their boats to land, they  
left all, and followed him.
- 5 After these things came Jesus and his Jn. 3 22  
disciples into the land of Judah; and there  
he went about with them, and baptized.  
6 John also was baptizing in Aennon near to „ 23  
Salim, because there was much water there:  
and they were coming, and were being  
7 baptized. For John had not yet come into „ 24  
8 prison. Now there arose a questioning „ 25  
between a disciple of John and a Jew about  
9 purification. And they came unto John, „ 26  
and said unto him, Master, he that was  
with thee beyond Jordan, to whom thou  
barest witness, behold, he also baptizeth,  
10 and many come to him. John answered „ 27  
and said unto them, A man can receive  
nothing of himself, except it have been  
11 given him from heaven. Ye yourselves bear „ 28  
me witness, that I said, I am not the  
12 Messiah, but one sent<sup>2</sup> before him. He „ 29  
that hath the bride is the bridegroom: and  
the friend of the bridegroom is he, which  
standeth and heareth him attentively, and  
rejoiceth with great joy at the bridegroom's

<sup>1</sup> Tatian seems right in putting this incident before Luke iv. 38, 39, as S. Peter would scarcely have felt such "amazement," if he had previously witnessed the miraculous cure of his own mother-in-law. S. Matthew put the latter after the Sermon on the Mount, which position Tatian considered too late.

<sup>2</sup> Lit. "an apostle."

voice : behold, now my joy is already fulfilled.		
<b>6 13</b> He must increase, but I must decrease.	Jn.	3 30
<b>14</b> He that cometh from above is above all : he that is from the earth is from the earth, and from the earth he speaketh : he that hath come down from heaven is above all.	"	31
<b>15</b> And what he hath seen and heard, of this he beareth witness ; and no man receiveth his	"	32
<b>16</b> witness. He that hath received his witness, hath set his seal to this, that he is truly	"	33
<b>17</b> God. For he whom God hath sent, speaketh the word of God : God giveth not the Spirit	"	34
<b>18</b> by measure. The Father loveth the Son,	"	35
<b>19</b> and hath put all things in his hands. He that believeth on the Son hath eternal life ; but he that is disobedient to the Son shall not see life, but the wrath of God abideth on him.	"	36
<b>20</b> And Jesus knew that the Pharisees had heard, that he had admitted, and that he	"	4 1
<b>21</b> baptized more disciples than John (not that Jesus himself was baptizing, but his disci-ples) ; and he left Judaea. <sup>1</sup>	"	2
<b>23</b> Now Herod the governor, when he was reproved by John concerning Herodias his brother Philip's wife, and concerning all the	Lu.	3 19
<b>24</b> evil things which he was doing, added this also above all, that he shut up John in prison.	"	3 <sup>a</sup>
<b>25</b> Now when Jesus heard that John had been delivered up, he withdrew into Galilee ;	Mt. <sup>2</sup>	4 12
<b>26</b> and he entered again into Cana, where he made the water wine. And there was at Capernaum a certain officer of the king,	Jn.	4 46
<b>27</b> whose son was sick. <sup>3</sup> When he heard, that	"	47

<sup>1</sup> See note to xxi. 8.

<sup>2</sup> These passages are displaced from their original order, so as to represent Jesus as calling His disciples before the imprisonment of S. John the Baptist.

<sup>3</sup> This narrative is inserted earlier than S. John's setting of it would imply because Tatian places it during the visit to Galilee mentioned in Matt. iv. 12.

Jesus was come out of Judaea into Galilee, he went unto him, and besought <i>him</i> , that he would come down, and heal his son; for		
<b>6 28</b> he was very near to death. Jesus said unto him, Except ye see signs and wonders, ye	Jn.	4 48
29 do not believe. The officer of the king said unto him, Sir, come down, lest my child die.	„	49
30 Jesus said unto him, Go thy way; thy son liveth. The man believed the saying, that Jesus spake unto him, and he went his way.	„	50
31 And when he went down, his servants met him, and announced to him, <sup>1</sup> saying, Thy son	„	51
32 liveth. And he inquired of them in what hour he got better. They said unto him, Yesterday at the seventh hour the fever left	„	52
33 him. And his father knew, that this had happened at that hour, in which Jesus said unto him, Thy son liveth: and himself believed, and the whole family of his house.	„	53
34 And this is the second sign, that Jesus did, when he returned out of Judaea into Galilee.	„	54
35 And he was preaching in the synagogues 36 of Galilee: and leaving Nazareth he came and dwelt in Capernaum, in the seaside parts, in the borders of Zebulun and Naphtali:	Lu.	4 44
37 that it might be fulfilled, which was spoken through Isaiah the prophet, saying,	Mt.	4 13
38 The land of Zebulun, the land of Naphtali, The way of the sea beyond Jordan, Galilee of the peoples,	„	14
39 The people which sat in darkness Saw a great light; And to them which sat in the region and in the shadow of death, To them did light spring up.	„	15
40 And he was teaching them on the sabbaths: and they were astonished at his teaching, for his speech was as if it had authority.	Lu.	4 31 <sup>b</sup>
41 And in the synagogue there was a man,	„	32
	„	33

<sup>1</sup> Or, "gave him the good news."

- which had an unclean devil;<sup>1</sup> and he cried  
**6 42** out with a loud voice, saying, Let me alone, Lu. 4 34  
 what have I to do with thee, Jesus of Nazareth ? thou art come to destroy us. I know thee who thou art, the Holy One of God.  
**43** And Jesus rebuked him, saying, Shut up thy mouth, and go out of him. And the devil threw him down into the midst, and went out of him, when he had done him no hurt.  
**44** And great wonder took hold of all, and they spake one with another, saying, What is this word, which in authority and power commandeth the unclean spirits, and they go  
**45** out. And a rumour concerning him was published into all the neighbouring region.  
**46** And Jesus going out of the synagogue, „ 38<sup>a</sup>  
 saw a man sitting among the publicans, Mt. 9 9<sup>b</sup>  
 Matthew<sup>2</sup> by name ; and he saith unto him, Come after me. And he arose, and followed him.  
**47** And Jesus came<sup>3</sup> into the house of Simon Mk. 1 29<sup>b</sup>  
**48** and Andrew, with James and John. And Lu. 4 38<sup>c</sup>  
 Simon's wife's mother was holden<sup>4</sup> with a great fever ; and they besought him for her.  
**49** And he stood over her, and commanded her „ 39  
 fever ; and it left her ; and immediately she  
**50** rose up, and ministered unto them. And Mt. 8 16  
 when even was come, they brought unto him many possessed with devils : and he cast out  
**51** their devils with a word. And all that had Lu. 4 40<sup>b</sup>  
*any* sick with grievous and divers diseases,  
 brought them unto him ; and laying his hand  
**52** on each, he healed them ; that it might be Mt. 8 17  
 fulfilled which was spoken, through Isaiah the prophet, saying, Himself shall take our  
**53** infirmities, and bear our diseases. And all Mk. 1 33  
 the city was gathered together unto the door

<sup>1</sup> Lit. "demon," and so in all cases *after this* except xx. 10, xxxv. 55, and xlivi. 53.

<sup>2</sup> Cf. note to vii. 9.

<sup>3</sup> See note to vi. 2.

<sup>4</sup> Or, "weakened."

- 6** 54 of Jesus ; and again he cast out devils from Lu. 4 41  
many, because they cried out, and said, Thou art the Son of God. And he rebuked them, and suffered not the devils to speak, because they knew that he was Christ the Lord.
- 7** 1 And very early in the morning of that day, Mk. 1 35  
he went out, and departed into a desert  
2 place, and was there praying. And Simon „ 36  
and they that were with him sought him ;  
3 and when they had found him, they said unto „ 37  
4 him, All are seeking thee. He saith unto „ 38  
them, Let us go into the next villages and cities, that I may preach there also ; for to  
5 this end am I come. And the multitudes Lu. 4 42<sup>b</sup>  
sought after him, and came until they overtook him ; and they laid hold of him, that  
6 he should not depart from them. And Jesus „ 43  
said unto them, I must preach as a gospel the kingdom of God to the other cities also,  
because for the sake of this gospel was I  
7 sent. And Jesus was going about all the Mt.<sup>1</sup> 9 35  
cities and the villages, and taught in their synagogues, and preached the gospel of the kingdom, and healed all diseases and all  
8 infirmities, and cast out devils ; and his fame { Mk. 1 39<sup>b</sup>  
was published abroad, for<sup>3</sup> he taught in „ 4 14<sup>b</sup>  
9 every place, and was magnified by all. And Mk. 2 14  
as he passed by, he saw Levi,<sup>4</sup> the son of

<sup>1</sup> Repeated almost identically at xii. 40. Tatian may have meant this for Matt. iv. 23, varied ; see ver. 10. This is fuller than Luke iv. 44, for which see vi. 35.

<sup>2</sup> Repeated from v. 33 ; cf. Mark i. 28 and Luke iv. 37.

<sup>3</sup> Or, "that."

<sup>4</sup> Cf. vi. 46 and vii. 25. Tatian seems to have considered that Levi and Matthew were different persons. For a *résumé* of the reasons for and against this view see Alford's *Greek Testament* under Matt. ix. 9. Alford thought the preponderance of testimony was in favour of the distinctness of the persons. It is interesting to find him quoting Clement of Alexandria, who is supposed to have been a pupil of Tatian, as a supporter of the view here taken by Tatian. Ver. 9, 10 are not in the *Codex Fuldensis*. Ephraem, Moes. p. 58, commenting on the disciples baptizing, says, "He chose James the publican," etc., from which some have inferred that his copy had "*James* the son of *Alphaeus*" here, as D A B C and Origen.

- Alphaeus, sitting at the place of toll, and he saith unto him, Follow me. And he arose,  
**7 10** and followed him. And the report of him was heard in the whole region of Syria: and they brought unto him all that were sick with the more serious and divers diseases, and that were enduring torments, and demoniacs and lunatics and paralytics; and he healed them. Mt. 4 24
- 11** And Jesus entered again into Capernaum Mk. 2 1  
**12** after *some* days, and when it was heard, that „ 2  
 he was in the house, many came together, so that it would not hold them, not even at the door; and he announced the word  
**13** of God unto them. And there were there Lu. 5 17<sup>b</sup>  
 certain of the Pharisees and doctors of the law sitting, which were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord was present<sup>1</sup> unto  
**14** healing them. And there came some<sup>2</sup> with „ 18  
 a couch, whereon there was a man that was paralytic: and they sought to bring him in,  
**15** and to lay him before him. And not finding „ 19  
 a way by which they might bring him in because of the multitude, they went up to the roof, and let him down through the tiles with the couch into the midst before Jesus.  
**16** And when Jesus saw their faith, he said unto „ 20  
 the paralytic, My son, thy sins are forgiven  
**17** thee. And the scribes and the Pharisees „ 21  
 began to reason in their heart, Why doth this man speak blasphemies? who can for-  
**18** give sins but God alone? And Jesus per- Mk. 2 8  
 ceived in his spirit that they reasoned these things within themselves, and said unto them,  
 Why reason ye these things in your heart?  
**19** Which is easier, to say to the paralytic, Thy „ 9

<sup>1</sup> Lit. "found."

<sup>2</sup> Tatian omits Mark ii. 3, "which was borne of *four*." See also Mark ii. 4. S. Matthew puts this miracle after the Sermon on the Mount.

sins are forgiven thee ; or to say unto him,		
7 20 Arise, and take up thy bed, and walk ? That ye may know, that the Son of man hath authority on earth to forgive sins (he saith 21 to the paralytic), I say unto thee, Arise, take up thy bed, and depart unto thy house.	Mk. 2 10	11
22 And he arose straightway, and took his bed, and went forth in the sight of all, and de-	„ 12 <sup>a</sup>	Lu. 5 25 <sup>b</sup>
23 parted to his house, magnifying God. And when the multitudes saw it, they were afraid ; for amazement took hold on them, and they glorified God, which gave such authority	Mt. 9 8 <sup>a</sup>	{ Lu. 5 26 <sup>a</sup> Mt. 9 8 <sup>b</sup>
24 unto man, saying, Truly we have already seen wonderful things to-day, the like whereof we never saw.	Mk. 2 12 <sup>b</sup>	Lu. 5 26 <sup>b</sup>
25 And after these things Jesus went forth and saw a publican, named Levi, <sup>1</sup> sitting among the publicans, and saith unto him,	Lu. 5 27	
26 Follow me. And he forsook all, and rose	„ 28	
27 up, and followed him. And Levi made him a great feast in his house ; and there was a great multitude of publicans and of others,	„ 29	
28 that were reclining <i>at meat</i> with him. And the scribes and Pharisees murmured, saying unto his disciples, Why do ye eat and drink	„ 30	
29 with the publicans and sinners ? Jesus answered, and said unto them, A physician doth not seek the whole, but those that are	„ 31	
30 afflicted with evils. I am not come to call	„ 32	
31 the righteous but sinners to repentance. But <sup>2</sup> they said unto him, Why do the disciples of John fast continually, and make supplications ; likewise also the Pharisees ; but thy	„ 33	
32 disciples eat and drink ? He said unto	„ 34	

<sup>1</sup> See note to ver. 9. Tatian follows S. Luke in putting this before the Sermon on the Mount.

<sup>2</sup> Omitting Mark ii. 18 : "And the disciples of John, and of the Pharisees used to fast ; and they come." S. Matthew attributes the question, which follows, to the disciples of John only. Tatian, following S. Luke, attributes it to the scribes and Pharisees.

- them, It is not given to you to make the sons of the bridegroom fast, while the bride-
- 7** 33 groom is with them.<sup>1</sup> The days will come, when the bridegroom shall have been taken away from them, then will they fast in those 34 days. And he spake a parable unto them : No man putteth on a new patch, and seweth it on an old garment ; lest the new addition take from the old, and a great rent be made.
- 35 And no man putteth new wine into old wine-skins ; lest the wine burst the skins, and the skins perish,<sup>2</sup> and the wine be poured out : but they put new wine into new wine-skins, and both are preserved.
- 36** And no man drinking old wine straightway asketh for new ; for he saith, The old is better.
- 37** When<sup>3</sup> Jesus was walking through the cornfields on the sabbath day, his disciples were hungry ; and rubbing the ears of corn 38 with their hands they were eating. But some of the Pharisees, when they saw them, said unto him, See, why do thy disciples<sup>4</sup> on the sabbath day that which is not lawful ?
- 39** And Jesus saith unto them, Have ye not heretofore read what David did,<sup>5</sup> when he had need, and was hungry, he, and they that 40 were with him ? How he entered into the house of God, when Abiathar was high priest, and did eat the bread of the Lord's table, which it was not lawful to eat save for the priests, and gave also to them that were 41 with him ? And he said unto them, The sabbath was created for man, and man was

Lu. 5 35

„ 36<sup>a</sup>

Mk. 2 21

„ 22

Lu. 5 38<sup>b</sup>

„ 39

Mt. 12 1

„ 2<sup>a</sup>Mk. 2 24<sup>b</sup>

„ 25

„ 26

„ 27

<sup>1</sup> Omitting Mark ii. 19 : "As long as they have the bridegroom with them, they cannot fast."

<sup>2</sup> Slight change of order.

<sup>3</sup> Tatian follows S. Luke in putting this before the Sermon on the Mount, of which he appears to have considered Luke vi. 17-49 as a part.

<sup>4</sup> Or, "what thy disciples do."

<sup>5</sup> "What of old David did" does not agree so well with the Arabic.

7 42	not created for the sabbath. Or have ye not read in the law, how that the priests in the temple break the sabbath, and are guilt-	Mt. 12	5
43 less ?	But I say unto you, that a greater	"	6
44 than the temple is here. If <sup>1</sup> ye knew that	I love mercy not sacrifice, surely ye would	"	7
45 not have condemned the innocent. The Son	kindred heard it, and they went out to lay	"	8
46 of man is lord of the sabbath. And his	hold on him : for they said, Truly he is beside	Mk. <sup>2</sup>	3 21
	himself.		
47 <sup>3</sup>	And on another sabbath he entered into	Lu.	6 6
	the synagogue and taught: and there was a		
	man there, whose right hand was withered.		
48	And the scribes and the Pharisees watched	"	7
	him, whether he would heal on the sabbath;		
	that they might find a way to blame him.		
49	He knew their thoughts; and he saith to the	"	8
	man, whose hand was withered, Rise up, and		
	come into the midst of the synagogue. And		
50	when he had come and stood forth, Jesus	"	9
	saith unto them, I ask you, What is lawful		
	to do on the sabbath day, good or evil? to		
	save lives, or to destroy them? But they	Mk.	3 4 <sup>b</sup>
51	held their peace. Looking round about them	"	5
	with anger, and being grieved at the hard-		
	ness of their heart, he said unto the man,		
	Stretch forth thy hand. And he stretched		
	it forth: and his hand was made like the		
52	other. Then he said unto them, What man	Mt. 12	11
	shall there be of you that shall have one		

<sup>1</sup> A similar statement in Matt. ix. 13 is omitted at vii. 30.

<sup>2</sup> It is strange how Tatian removes this verse from the further account, Mark iii. 31, etc., and attributes it to Christ's claim to be lord of the sabbath. It is thus dissociated from the two statements of S. Mark, by which it might be explained, viz.: His neglecting to take food (Mark iii. 20); and the report that he had an unclean spirit (Mark iii. 22 and 30), for which see xiv. 15 and 30; also cf. xvi. 13.

<sup>3</sup> The first leaf missing from the Vatican MS. seems to have extended from this verse to viii. 17 inclusive, this passage being obtained from the Borgian MS. only.

- sheep, and if it fall into a well on the sabbath day, he will not lay hold on it, and  
 7 53 lift it out? But how much rather is a man better than a sheep! Therefore it is lawful  
 8 1 to do good on the sabbath days. But the Pharisees went out<sup>1</sup> and took counsel against  
 2 him, that they might destroy him. But Jesus perceiving it withdrew from thence: and great multitudes followed him; and he  
 3 healed them all, and restrained them, that  
 4 they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying,  
 5 Behold, my child in whom I am well pleased,  
 My beloved in whom my soul hath rested:  
 I have put my Spirit upon him;  
 And he shall declare judgment to the nations.  
 6 He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets.  
 7 A bruised reed shall he not break; And a smoking lamp<sup>2</sup> shall he not put out, Till he bring forth judgment unto victory.  
 8 And in his own name shall he preach good tidings unto the nations.  
 9 In those days Jesus went out into the mountain to pray; and he was there in the  
 10 morning engaged in prayer to God. And when it had become day, he called the disciples, and withdrew to the sea: and much people from Galilee followed him to  
 11 pray; and from Judaea, and from Jerusalem, and from Idumaea and beyond Jordan, and from Tyre and Sidon, and from Decapolis: and a great multitude, hearing what things  
 12 he did, came unto him. And he spake to
- Mt. 12 12      14      15      16      17      18      19      20      21      Lu. 6 12      13<sup>a</sup>      Mk. 3 7<sup>b</sup>      8      9
- <sup>1</sup> S. Mark adds: "straightway . . . with the Herodians."      <sup>2</sup> Or, "wick."

- his disciples, that they should bring unto him a boat, because of the crowd, lest they  
**8** 13 should press upon him: and he healed many; so that as many as had plagues were nigh to throng him on account of their eagerness to  
**14** touch him. And the unclean spirits, when they saw him, fell down, and cried, saying,  
**15** Thou art the Son of God. And he urgently threatened them, that they should not make  
**16** him known. And they that were troubled Lu. 6 18  
**17** with unclean spirits were cured. And all the Lu. 6 19  
multitude sought to touch him; for power went out from him, and healed *them* all.  
**18** And Jesus, seeing the multitudes, went Mt. 5 1<sup>a</sup>  
**19** up into the mountain: and he called his Lu. 6 13<sup>b</sup>  
disciples, and chose from them twelve, whom  
**20** he named apostles: Simon, whom he named „ 14  
Cephas, and Andrew his brother, James and  
**21** John, Philip and Bartholomew, Matthew and „ 15  
Thoma, James the son of Alphaeus, and  
**22** Simon, which is called the Zealot, and Judas „ 16  
the son of James, and Judas Iscariot, and  
**23** this is he that betrayed him. And Jesus „ 17  
came down with them, and stood on a level place, and a crowd of his disciples, and an  
**24** abundant multitude of the people. And he Mk. 3 14  
selected these twelve, that they might be with him, and that he might send them  
**25** forth to preach, and that they might have „ 15  
the power of curing diseases, and casting out devils.  
**26** Then he lifted up his eyes on them, and {Lu. 6 20<sup>a</sup>  
opened his mouth, and taught them, saying, {Mt. 5 2  
**27** Blessed are the poor in spirit: for theirs Mt. 5 3  
is the kingdom of the heavens.  
**28** Blessed are the mournful: for they shall „ 4  
be comforted.  
**29** Blessed are the meek: for they shall „ 5  
possess the earth.<sup>1</sup>

<sup>1</sup> Aphraates gives, "the land of life."

- 8 30 Blessed are they that hunger and thirst after righteousness: for they shall be filled. Mt. 5 6
- 31 Blessed are the merciful: for they shall obtain mercy. „ 7
- 32 Blessed are the pure in heart: for they shall see God. „ 8
- 33 Blessed are the peacemakers: for they shall be called sons of God. „ 9
- 34 Blessed are they that are cast out for righteousness' sake: for theirs is the kingdom of the heavens. „ 10
- 35 Blessed shall ye be, when men shall hate you, and when they shall separate you, and cast you out, and reproach you, and say every evil word against you, speaking falsely, Lu. 6 22<sup>a</sup>
- Mt. 5 11<sup>b</sup>
- 36 for my sake. Then rejoice, and be exceeding glad; for your reward is abundant in the heavens: for so cast they out the prophets, that were before you. „ 12
- 37 But woe unto you that are rich! for ye have received your consolation. Lu. 6 24
- 38 Woe unto you that are full! ye shall hunger. „ 25
- Woe unto you that laugh now! ye shall mourn and weep.
- 39 Woe unto you, when men shall praise you! for so did their fathers to the false prophets. „ 26
- 40 I say unto you which hear, Ye are the salt of the earth: but if the salt lose its savour, wherewith shall it be salted? it is good for nothing; but it shall be cast out, Lu. 6 27  
Mt. 5 13
- 41 and trodden down by men. Ye are the light of the world. A city built upon a Mt. 5 14
- 42 mountain cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the lamp-stand, that it may shine „ 15
- 43 upon all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father, „ 16
- 44 which is in the heavens. For there is Mk. 4 22

- nothing secret, except it shall be also manifested; nor hidden, except it shall be  
**8 45** also known. He that hath ears to hear, let **Mk. 4 23**  
 him hear.
- 46 Think not that I came to destroy the law **Mt. 5 17**  
 or the prophets: I came not to destroy, but  
**47** to fulfil. Verily I say unto you, Till heaven  
 and earth pass away, one point or one letter  
 shall not pass away from the law, till all of  
**48** it be accomplished. Whosoever therefore  
 shall break one of these least commandments,  
 and shall teach men so, shall be called least  
 in the kingdom of the heavens: whosoever  
 shall do and teach them, he shall be called  
**49** great in the kingdom of the heavens. For **„ 20**  
 I say unto you, Except your righteousness  
 shall exceed *the righteousness* of the scribes  
 and Pharisees, ye shall not enter into the  
 kingdom of the heavens.
- 50** Ye have heard that it was said to them **„ 21**  
 of old time, Thou shalt not kill; for whosoever  
 shall kill shall be accountable to the  
**51** judgment: <sup>1</sup> but I say unto you, that every  
 one who is angry with his brother without a  
 cause shall be accountable to the judgment: <sup>1</sup>  
 and whosoever shall say to his brother, O!  
 horrid one, <sup>2</sup> shall be accountable to the  
 council; but whosoever shall say to him,  
 Thou fool, shall be accounted worthy of the  
**52** Gehenna of fire. If therefore thou shalt  
 be offering thy gift upon the altar, and there  
 shalt remember, that thy brother hath con-  
**53** ceived any hatred against thee, leave thy  
 gift upon the altar, and go thy way first,  
 and be reconciled to thy brother, and then  
**54** return, and offer thy gift. Agree with thine  
 adversary quickly: whilst thou art still  
 with him in the way, give a ransom and be  
**„ 23**
- „ 24**
- „ 25<sup>a</sup>**
- Lu. 12 58<sup>b</sup>**

<sup>1</sup> Or, "deserve sentence."

<sup>2</sup> The word "Raca" is not retained in the Arabic.

8	55	freed from him; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, <sup>1</sup> and thou be cast 56 into prison. Verily I say unto thee, Thou shalt not go out thence, till thou payest the last mite. <sup>2</sup>	Mt. 5 25 <sup>c</sup>	26
57	Ye have heard that it was said, Thou 58 shalt not commit adultery: but I say unto you, that whosoever looketh on a woman, lustng after her, hath committed adultery 59 with her there already in his heart. If thy right eye injureth thee, pluck it out, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body should go into	"	27	
60	Gehenna. And if thy right hand injureth thee, cut it off, and cast it from thee: for it is better for thee that one of thy members should perish, than that thy whole body	"	28	
61	should fall into Gehenna. It was said, Whosoever shall put away his wife, let him	"	29	
62	give her a certificate of divorce: but I say unto you, Whosoever shall put away his wife, without the cause of fornication, maketh her already commit adultery; and whosoever shall marry one who is put away, committeth adultery.	"	30	
9	1 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself; but call thou upon God in thy 2 faith: but I say unto you, Swear not at all; not by the heaven, for it is the throne 3 of God; nor by the earth, for it is the footstool under his feet; nor even by Jerusalem, 4 for it is the city of the great king. Neither swear by thy head, for thou canst not make 5 one hair black or white. But let your	"	31	
		"	32	
		"	33	
		"	34	
		"	35	
		"	36	
		"	37	

<sup>1</sup> Or, "attendant;" technically the word means a collector of water for camels.

<sup>2</sup> Arabic fals, i.e.  $\frac{1}{48}$  of a dirhem = half a farthing.

speech be either, Yes, or No; but what is more abundant than this, is of the evil *one*.

- 9 6 Ye have heard that it was said, An eye Mt. 5 38  
 7 for an eye, and a tooth for a tooth: but I „ 39  
 say unto you, Resist not an evil *man*: but whosoever smiteth thee on thy right cheek,  
 8 offer him the other also. And to him that „ 40  
 wisheth to strive at law with thee, and take away thy coat, to him give up thy cloke also.  
 9 And whosoever shall impress thee to go a „ 41  
 10 mile, go with him two. Give to him that „ 42  
 asketh of thee, and from him that wisheth to borrow of thee withhold it not: and do not restrain<sup>1</sup> him that taketh away the  
 11 things that are thine. And as ye wish „ 31  
 that men should do to you, do ye also to them likewise.  
 12 Ye have heard that it was said, Love thy Mt. 5 43  
 13 neighbour, and hate thine enemy: but I say „ 44  
 unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that receive<sup>2</sup> you  
 14 harshly and drive you out; that ye may be „ 45  
 sons of your heavenly Father, who maketh his sun to rise on the good and the evil, and sendeth his rain on the just and the  
 15 unjust. If ye love them that love you, „ 46<sup>a</sup>  
 what reward shall ye have? for publicans Lu. 6 32<sup>b</sup>  
 and sinners likewise love those that love  
 16 them. And if ye do good to them that do „ 33  
 good to you, where is your superiority?  
 17 since even sinners do so. And if ye give „ 34  
 a loan to him, of whom ye expect repayment, where is your superiority? for even sinners lend to sinners, expecting as much  
 18 from them. But love your enemies, and do „ 35  
 them good, and give a loan, and cut off no man's hope, that your reward may be great, and that ye may be sons of the Most High:

<sup>1</sup> Or, "punish."

<sup>2</sup> Or, "seize."

- for he is kind toward the evil and the un-
- 9** 19 thankful. Be ye merciful, even as your Father also is merciful. Lu. 6 36
- 20 And if ye salute your brethren only, what do ye more than others? do not even the publicans the same? Be ye therefore perfect, as your heavenly Father also is perfect. Mt. 5 47
- 21 „ „ 48
- 22 Take heed that ye do not your alms before men, to be seen of them: otherwise ye shall have no reward with your Father, which is in the heavens. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be praised of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be secret; and thy Father which seeth in secret shall recompense thee openly. „ „ 2
- 23 „ „ 3
- 24 „ „ 4
- 25 „ „ 5
- 26 And when thou prayest, be not as the hypocrites, who love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thy bedchamber, and having shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee openly. And in praying speak not much, as the heathen do: for they think that they shall be heard in much speaking. Be not therefore likened unto them, for your Father knoweth your petition, before ye ask him. One<sup>1</sup> of his disciples said unto him, Lord, teach us to pray, even as John taught his disciples. Lu. 11 1<sup>b</sup>
- 27 „ „ 6
- 28 „ „ 7
- 29 „ „ 8
- 30 „ „ 9<sup>b</sup>
- 31 Jesus saith unto them, After this manner then pray ye: Our Father which art in the Mt. 6 9<sup>b</sup>

<sup>1</sup> This interruption during the Sermon on the Mount is noticeable.

9 33	heavens, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven	Mt.	6	10
34	so on earth. Give us the sustenance <sup>1</sup> of to-	"		11
35	day. And forgive us our faults, as we also	"		12
	forgive those who commit faults against us.			
36	And bring us not into temptation, but de-	"		13
	liver us from the evil <i>one</i> . For thine is			
	the kingdom, and the power, and the glory,			
37	unto the ages of ages. If ye forgive men	"		14
	their trespasses, <sup>2</sup> your Father which is in the			
38	heavens will forgive you. But if ye forgive	"		15
	not men, neither will your Father forgive			
	you your trespasses.			
39	When ye fast, become not, as the hypo-	"		16
	crites, mournful: for they disfigure their			
	faces, that they may appear unto men as			
	fasting. Verily, I say unto you, They have			
40	received their reward. But thou, when	"		17
	thou fastest, wash thy face, and anoint thy			
41	head, that thou appear not unto men as	"		18
	fasting, but unto thy Father which is in			
	secret: and thy Father, which seeth in			
	secret, shall recompense thee.			
42	Fear not, little flock, for it hath pleased	Lu.	12	32
	your Father well to give you the kingdom.			
43	Sell what ye possess, and give alms; make	"		33 <sup>a</sup>
	for yourselves purses which wax not old.			
44	Lay not up <sup>3</sup> for yourselves treasure upon <sup>4</sup>	Mt.	6	19
	the earth, where rust <sup>5</sup> and moth doth cor-			
	rupt, and where thieves dig through and			
45	steal: but lay up for yourselves treasure in	"		20
	heaven, where neither rust nor moth doth			
	corrupt; and thieves do not dig through, nor			
46	steal: for where thy treasure is, there is	"		21
47	thy heart also. The lamp of the body is	"		22
	the eye: for if thine eye be unimpaired, thy			

<sup>1</sup> Lit. "power;" cf. ver. 36.

<sup>2</sup> Or rather, "folly," and so in ver. 38.

<sup>3</sup> Lit., "Treasure not," and so in ver. 45.

<sup>4</sup> Or, "in."                   <sup>5</sup> Or, "woodworm."

- 9 48 whole body shall be full of light. But if thine eye be worthless, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great will 49 thy darkness be! Beware, lest the light Lu. 11 35  
 50 that is in thee be darkness. For if thy „ 36  
 whole body be full of light, not having any part dark, it shall be wholly full of light, as a lamp lightens thee with its bright shining.
- 10 1 No man can serve two masters: for he is obliged to hate one of them, and love the other; and to honour one, and despise the other. Ye cannot serve God and riches. Mt. 6 24
- 2 Therefore I say unto you, Be not anxious for „ 25  
 your lives, what ye shall eat, and what ye shall drink; nor for your bodies, what ye shall put on. Is not the life more than the food, and the body more than the raiment?
- 3 Consider attentively the birds of the „ 26  
 heaven, which sow not, nor reap, nor gather into barns; and your Father, which is in the heavens, feedeth them. Are not ye of more
- 4 value than they? And which of you, when „ 27  
 he tries, shall be able to add one cubit unto
- 5 his stature? If then ye are not able to do even that which is least, why are ye anxious Lu. 12 26  
 6 concerning the rest? Consider the lilies of the field, how they grow, though they toil
- 7 not, nor spin. And I say unto you, that „ 29  
 even Solomon in the magnificence of his glory was not arrayed even as one of these.
- 8 But if God doth so clothe the grass of the „ 30  
 field, which to-day is, and to-morrow is cast into the oven, how much rather shall it be
- 9 done to you, O ye of little faith. Be not „ 31  
 therefore anxious, saying, What shall we eat? or, What shall we drink? or, Where-  
 withal shall we be clothed? nor let your Lu. 12 29<sup>b</sup>  
 10 mind be troubled because of this. All Mt. 6 32

- these things do the nations of the world seek after; and your Father, which is in the heavens, knoweth that ye have need of
- 10** **11** all these things. Seek ye first the kingdom of God, and his righteousness; and all these **12** things shall be added unto you. Be not anxious for the morrow: for the morrow will be anxious for what is its own.<sup>1</sup> Its own evil is sufficient for the day.
- 13** Judge not, that ye be not judged: con- {Mt.<sup>2</sup> 7 <sup>a</sup>  
demn not, that ye be not condemned:  
Lu. 6 37<sup>b</sup>
- 14** forgive, and ye shall be forgiven: release,<sup>3</sup> Lu. 6 38  
and ye shall be released: give, and it shall be given unto you; good measure, pressed together and full, shall they thrust into your bosom. With the same measure where-withsoever ye measure, it shall be measured
- 15** to you. Take heed what ye hear: with whatever measure<sup>4</sup> ye measure, it shall be measured to you again, and it shall be added to you. I say unto these, which hear,
- 16** He that hath,<sup>5</sup> to him shall be given: and he that hath not, even that which he can have, shall be taken away from him.
- 17** And he spake a parable unto them: Can a blind man guide a blind man? do they not both fall into a pit? The disciple is not superior to his master: but every perfect man shall be as his master. Why lookest thou at the mote<sup>6</sup> that is in thy brother's eye, but considerest not the beam 20 that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote from thine eye, when thou thyself beholdest not the beam in thine own eye? Thou hypocrite, cast out first the beam

<sup>1</sup> Or, "peculiar to it."<sup>2</sup> Or, Luke vi. 37<sup>a</sup>.<sup>3</sup> This clause appears to be an addition.<sup>4</sup> Unnecessary repetition.<sup>5</sup> Repeated from Matt. xiii. 12 at xvi. 33.<sup>6</sup> Or, perhaps, "stalk," a bit of wood like the "beam," but extremely small.

- from thine own eye, and then shalt thou see  
to draw out the mote from thy brother's eye.
- 10 21** Give not that which is holy unto the dogs, neither cast your pearls before swine, lest haply they trample them with their feet, and turn and rend you. Mt. 7 6
- 22** And he saith unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend is come to me from a journey, and I have nothing to offer Lu. 11 5
- 23** him; and the friend from within shall answer and say unto him, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give unto ,, 6
- 24** thee? Verily I say unto you, Though he will not give<sup>1</sup> unto him because of friendship, yet because of his importunity he will arise and give unto him what he asked of ,, 7
- 25** him. And I say unto you, Ask, it shall be given you; seek, ye shall find; knock, ,, 8
- 26** it shall be opened unto you. Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall ,, 9
- 27** be opened. What father among you, whose son asketh of him a loaf, do you think, will give him a stone? and if he ask of him a fish, ,, 10
- 28** will he, do you think, for a fish give him a serpent? and if he ask of him an egg, will he, ,, 11
- 29** think you, hold out to him a scorpion? If ye then, whilst ye are evil, know good gifts, ,, 12
- 30** and give them unto your sons, how much more shall your Father, which is in the heavens, give the Holy Spirit to them that ask him! ,, 13
- 31** All things whatsoever ye wish that men should do unto you, do ye also unto them: this is the law and the prophets. Mt. 7 12
- 32** Strive earnestly<sup>2</sup> at the narrow gate: for ,, 13

<sup>1</sup> Omitting "rise and."

<sup>2</sup> The root is the same as in ver. 25, "importunity."

- a wide gate, and a broad way leadeth to destruction; and they are many that go  
**10** 33 therein. How narrow is the gate,<sup>1</sup> and confined the way, that leadeth unto life! and they are few that find it.
- 34 Beware of false prophets, which come to you in lambs' clothing, whilst inwardly they are ravening wolves: but by their fruits ye shall know them. For each tree is known by its own fruit. For not of thorns do they gather figs, nor of a bramble-bush do they gather grapes. Even so every good tree bringeth forth good fruit; but an evil tree produceth evil fruit. A good tree cannot bring forth evil fruit, nor an evil tree produce good fruit. The good man out of the good treasure, which is in his heart, bringeth forth good things; and the evil man out of the evil treasure, which is in his heart, bringeth forth evil things: for out of the abundance of the heart the lips speak. Every tree that produceth not good fruit shall be hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of my Father, which is in the heavens.
- 42 Many will say unto me in that day, Lord, Lord, did we not prophesy in thy name, and in thy name cast out devils, and in thy name do many mighty works? Then will I say unto them, I never knew you: depart from me, ye servants of iniquity. Every one that cometh unto me, and heareth my words, and doeth them, I will show you to what he is
- Mt. 7 14      „ 15      „ 16<sup>a</sup>      Lu. 6 44      Mt. 7 17      „ 18      Lu. 6 45      Mt. 7 19      „ 20      „ 21      „ 22      „ 23      Lu. 6 47

<sup>1</sup> In Addai, though absent from some of the Greek MSS. Addai, however, does not give it as an exact quotation, but in his speech he says: "Because that the gate of life is straight, and the way of truth is narrow therefore few are the believers of truth," etc.

<b>10</b>	45 like. He is like a wise man, that built a house, and digged, and went deep, and laid	Lu.	6	48 <sup>a</sup>
46	the foundations upon the rock: and the rain descended, and the floods overflowed, and the winds blew, and shook that house; and it fell not: for its foundations had been	Mt.	7	25
47	laid upon the rock. And every one that heareth these words of mine, and doeth them not, shall be like a foolish man, which built his house upon the sand without a founda-	,		26
48	tion: and the rain descended, and the floods overflowed, and the winds blew, and burst into that house; and it fell: and great was the fall thereof.	,		27
<b>11</b>	1 And when Jesus had ended these words, the multitudes were astonished at his teaching:	,		28
2	for he taught them as <i>one</i> having authority, not as their scribes and the Pharisees.	,		29
3	And when he was come down from the mountain, great multitudes followed him.	,	8	I
4	And when Jesus had entered into Capernaum, the servant of a certain distinguished officer, <i>who was</i> dear unto him, was sick, and	„	5 <sup>a</sup>	
5	was already very near to death. And he heard concerning Jesus, and came <sup>1</sup> unto him	„	3 <sup>a</sup>	
6	with the elders of the Jews, and besought him, and said, Lord, my boy lieth in the house paralytic, <sup>2</sup> and he is grievously tormented.	Mt.	8	5 <sup>b</sup>
7	7 And the elders besought him earnestly, saying, He is worthy that this should be	„	6	
8	done for him: for he loveth our nation, and	„	7	
9	9 he built us even the synagogue. Jesus saith unto him, I will come and heal him. The	Mt.	8	7
10	officer answered, and saith, Lord, I am not worthy that my roof should overshadow thee: <sup>3</sup>	,		8

<sup>1</sup> According to S. Matthew, he came himself; but according to S. Luke, he sent the elders. Ephraem has "elders of the people."

<sup>2</sup> Or, "crippled."

<sup>3</sup> Omitting Luke vii. 7, "Wherefore neither thought I myself worthy to come unto thee." Cf. note to ver. 5.

- but it is enough that thou speak the word,  
**11** 11 and my boy shall be healed. For I also Lu. 7 8  
 am a man under obedience to authority,  
 having under me soldiers: and I say to this  
 one, Go, and he goeth; and to another,  
 Come, and he cometh; and to my servant,  
 that he should do this, and he doeth it.  
**12** And when Jesus heard this, he marvelled,  
 and turned, and said unto the multitude that  
 were coming with him, Verily I say unto  
 you, I have not found such faith in Israel.  
**13** I say unto you, that many shall come from  
 the east and the west and shall lie down  
 with Abraham, and Isaac, and Jacob, in the  
**14** kingdom of the heavens: but the sons of  
 the kingdom shall be cast forth into the  
 outer darkness: there shall be the weeping  
**15** and gnashing of teeth. And Jesus said  
 unto the officer, Go thy way; and as thou  
 hast believed, so be it done unto thee. And  
**16** the boy was healed in that hour. And the Lu. 7 10  
 officer returned home, and found that sick  
 servant already whole.  
**17** And the day after he went to a city,  
 which is called Nain, and with him his  
**18** disciples and an abundant multitude. Now  
 when he drew near to the gate of the city,  
 he saw people that were attending one that  
 was dead, the only son of his mother, and his  
 mother was a widow: and a great multitude  
**19** of the city was with her. And when Jesus  
 saw her, he was moved with compassion on her,  
**20** and said unto her, Weep not. And he went,  
 and came near to the bier: and they that  
 were bearing him, stood still. And he saith,  
**21** Young<sup>1</sup> man, I say unto thee, Arise. And „ 15

<sup>1</sup> Aphraates has "Young man" twice, and in Mark v. 41 also he has "Maid, maid." Cf. "Martha, Martha," Luke x. 41; "Simon, Simon" (not in the Arabic), Luke xxii. 31; also "Saul, Saul," Acts ix. 4. These passages suggest a tendency to reduplication in Christ's words.

- he that was dead sat up, and began to speak.
- 11** 22 And he gave him to his mother. And fear took hold on all: and they magnified God, saying, A great prophet is arisen among us: Lu. 7 16
- 23 and, God hath visited his people. And this report was spread abroad into the whole of Judaea concerning him, and into all the region round about. „ 17
- 24 Now when Jesus saw great multitudes about him, he gave commandment to go Mt. 8 18
- 25 across. And<sup>1</sup> as they were departing in the way, one scribe came near, and saith unto him, Master, I will follow thee whither- Lu. 9 57<sup>b</sup>
- 26 soever thou goest. Jesus said unto him, „ 19
- The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not a place, where he may lay his head. And he saith unto another, Follow Lu. 9 59
- me. But he said, Lord, suffer me first to go
- 28 and bury my father. Jesus said unto him, „ 60
- Leave the dead to bury their own dead; but follow thou me, and announce the kingdom
- 29 of God. And another saith unto him, I will follow thee, Lord; but suffer me first to go „ 61
- and bid farewell to my household, and I
- 30 will come. Jesus said unto him, No man,<sup>2</sup> „ 62
- putting forth his hand to the plough, and looking back, is fit for the kingdom of God.
- 31 And<sup>3</sup> on that day, when it was become late, he saith unto them, Let us cross over the lake. Mk. 4 35<sup>a</sup> Lu. 8 22<sup>c</sup>
- 32 And sending away the multitudes, Jesus went up into a boat, and sat down, himself {Mk. 4 36<sup>a</sup>  
Lu. 8 22<sup>b</sup>}

<sup>1</sup> If the two accounts are to be identified, S. Luke's seems a better setting, when Jesus was about to leave Galilee finally, and it was a question, who would leave Galilee for his sake, and accompany Him. So Schleiermacher and Tischendorf.

<sup>2</sup> Addai remarks, "A husbandman, who puts his hand to the ploughshare, if he looks behind, the furrows before him cannot be straight."

<sup>3</sup> Continuing S. Matthew's order.

<b>11</b>	33 and his disciples. And other boats were with them. And a great tumult was stirred up in the sea by <sup>1</sup> a whirlwind and a wind ; and the boat was nigh to be sunk through	Mk. 4 36 <sup>b</sup> Mt. 8 24 <sup>a</sup>
34	the abundance of the waves. But Jesus was in the stern, asleep on the cushion : and his disciples came to him, and awoke him, say-	Lu. 8 23 Mk. 4 38 <sup>a</sup>
35	ing, Lord, save us, behold, we perish. But he arose, and rebuked the wind and the waves of the water, and said unto the sea, Be still, for thou art rebuked. And the wind was silent ; and a great calm took	Lu. 8 24 <sup>b</sup> Mk. 4 39 <sup>b</sup>
36	place. And he saith unto them, Why are ye so fearful ? and why have ye not faith ?	„ 40
37	And they feared with a great fear ; and they marvelled, saying one to another, Who, think you, is this, that commandeth even the wind and waves and sea, and they obey him ?	{Mk. <sup>2</sup> 4 41 <sup>a</sup> Lu. 8 25 <sup>b</sup>
38	And they departed, and came to the country of the Gadarenes, <sup>3</sup> which is beyond the sea over against the land of Galilee.	Lu. 8 26
39	And when he was come forth from the ship to the land, there met him out of the tombs a man <sup>4</sup> that had a devil now for a long time, and was wearing no garment, and abode not	„ 27 <sup>a</sup> Mk. 5 2 <sup>b</sup> Lu. 8 27 <sup>c</sup>
40	in a house but in the tombs. And no man could bind him with chains ; for as often as he was confined with chains and fetters, he rent asunder the chains, and brake in pieces	Mk. 5 3 <sup>b</sup> „ 4 <sup>a</sup>
41	the fetters : and he was driven by the devil into the desert : and no man was able to	Lu. 8 29 <sup>b</sup> Mk. 5 4 <sup>b</sup>
42	tame him. And always day and night he was in the tombs and in the mountains, so that no man could pass by that way ; and he was crying out, and cutting himself with	„ 5 <sup>a</sup> Mt. 8 28 <sup>b</sup> Mk. 5 5 <sup>b</sup>

<sup>1</sup> Or, "owing to."<sup>2</sup> Included with ver. 40 in the Arabic, which follows the numbering of the Vulgate, in which there is no ver. 41.<sup>3</sup> Arabic, "Hadarenes" throughout.<sup>4</sup> One only, as at Mark v. 2 ; not two, as at Matt. viii. 28.

<b>11</b>	43 stones. And when he saw Jesus from afar, 44 he ran and worshipped him ; and crying out with a loud voice, he said, What have we to do with thee, Jesus, thou Son of the Most High God ? <sup>2</sup> I adjure thee by God, torment 45 me not. And Jesus commanded the unclean spirit to go out from the man : for for a long 46 time he was in captivity to it. And Jesus asked him, What is thy name ? He said unto him, Legion : for many devils had 47 entered into him. And they intreated him that he would not command them to go into 48 the abyss. Now there was there a herd of many swine feeding on the mountain : and those demons intreated him that he would give them leave to enter into the swine. And he 49 gave them leave. The devils therefore went out of the man, and entered into the swine : and the herd ran to the summit, and fell into the middle of the sea, about two thousand ; 50 and they were choked in the water. And when the herdsmen saw what had happened, they fled, and told it to them that were in 51 the cities and in the villages. And some went out to see what was come to pass ; and they came to Jesus, and found the man, from whom the devils were gone out, sitting, clothed and ashamed, <sup>3</sup> at the feet of Jesus : 52 and they were afraid. And they related what they had seen, and how that man, in whom there had been a devil, had been made whole, and also concerning the swine.	Mk. 5 6 " 7 <sup>a</sup> Lu. <sup>1</sup> 8 28 <sup>b</sup> Mk. 5 7 <sup>c</sup> Lu. 8 29 <sup>a</sup> " 30 " 31 " 32 " 33 <sup>a</sup> Mk. 5 13 <sup>b</sup> Lu. 8 34 " 35 " 36 Mk. 5 16 <sup>b</sup> Lu. 8 37 <sup>a</sup>
<b>12</b>	1 And all the multitude of the Gadarenes besought him to depart from them ; for they were holden with great fear. 2 And Jesus went up into a boat, and	Mt. 9 1

<sup>1</sup> Or, Mark v. 7<sup>b</sup> nearly.<sup>2</sup> Omitting Matt. viii. 29, "Art thou come hither to torment us before the time?"<sup>3</sup> Probably derived from *σωφρονίστα*.

- crossed over, and came into his own city.
- 12 3 And the man, from whom the devils were gone out, besought him that he might remain with him: but Jesus sent him away, and 4 said unto him, Return to thy house, and declare what things God hath done for thee.
- 5 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.
- 6 And when Jesus had passed over in the boat across the sea, a great multitude welcomed him; for they were all waiting for 7 him. And a certain man, whose name was Jaïrus, a ruler of the synagogue, fell down at 8 Jesus' feet, and prayed him much, saying, I have one daughter, and she is already very near death: but come, lay thy hand upon 9 her, and she shall live. And Jesus arose, 10 and his disciples, and followed him. And a great multitude came to him; and they were pressing upon him.
- 11 And a woman, in whom there was an 12 issue of blood for twelve years, and who had suffered many things of many physicians, and had spent all her *means*, and had made no 13 progress, but even grew worse;<sup>1</sup> when she had heard concerning Jesus, came in the press of the crowd behind, and touched his 14 garment. For she said secretly within herself, If I touch his garment, I shall live.
- 15 And straightway the fountain of her blood was dried up; and she felt in her body that 16 she had been healed of her plague. And straightway Jesus perceived in himself, that power had gone out from him, and he turned round to the crowd, and said, Who touched 17 my garments? And when all denied, Simon Cephas and they that were with him, said unto him, Teacher, the multitudes press thee

Lu. 8 45<sup>b</sup>

Lu. 8 38

,, 39<sup>a</sup>

Mk. 5 20

,, 21<sup>a</sup>Lu. 8 40<sup>b</sup>,, 41<sup>a</sup>Mk. 5 23<sup>a</sup>Mt. 9 18<sup>b</sup>

,, 19

Mk. 5 24<sup>b</sup>

,, 25

,, 26

,, 27

,, 28

,, 29

,, 30

<sup>1</sup> Lit. "her injury even increased."

and crush thee, and sayest thou, Who touched  
**12** 18 me ? But he said, Some one did touch me : Lu. 8 46  
 for I perceived that power had gone out<sup>1</sup>  
**19** from me. And<sup>2</sup> when the woman saw that „ 47<sup>a</sup>  
 she was not hid from him, fearing and Mk. 5 33<sup>a</sup>  
 trembling, because she knew what had been  
**20** done in her, she came, and falling down, she Lu. 8 47<sup>b</sup>  
 worshipped him, and declared in the presence  
 of all the people for what cause she touched  
 him, and how she was healed immediately.  
**21** And Jesus said unto her, Daughter, be „ 48  
 of good cheer, thy faith hath made thee  
 whole ; go in peace, and be whole from thy Mk. 5 34<sup>b</sup>  
 plague.<sup>3</sup>  
**22** While he yet spake, there came one from Lu. 8 49  
 the ruler of the synagogue's house, and said  
 unto him, Thy daughter is dead : trouble not „ 50  
**23** the Teacher. But Jesus hearing it, said unto the father of the maid, Fear not : but  
**24** believe only, and she shall be saved. And Mk. 5 37  
 he suffered no man to go with him, save  
 Simon Cephas, and James, and John the  
**25** brother of James. And they came into the „ 58  
 house of the ruler of the synagogue ; and he saw them excited,<sup>4</sup> weeping and wailing.  
**26** And when he had entered in, he saith unto „ 39  
 them. Why are ye excited,<sup>4</sup> lamenting ? the  
**27** maid is not dead, but sleepeth. And they Lu. 8 53  
 laughed at him, knowing that she was dead.  
**28** But he, having put them all forth, took the Mk. 5 40<sup>b</sup>  
 father and the mother of the maid, and  
 Simon, and James, and John, and went into  
**29** the room, where the maid was lying.<sup>5</sup> And „ 41  
 taking the hand of the maid, he saith unto

<sup>1</sup> Or, "went forth."

<sup>2</sup> Omitting Mark v. 32, "And he looked round about to see her, that had done this thing ;" but cf. ver. 16.

<sup>3</sup> Omitting Matt. ix. 22, "and the woman was made whole from that very hour ;" but cf. ver. 15.

<sup>4</sup> Or, "terrified."

<sup>5</sup> Or, "laid."

her, Maid, <sup>1</sup> arise. And her spirit returned;	Lu.	8	55 <sup>a</sup>
<b>12</b> 30 and she rose up immediately, and walked: she was about twelve years <i>old</i> . And he commanded that something should be given her	Mk.	5	42 <sup>b</sup>
31 to eat. And her father was amazed with great amazement; and he charged them to	Lu.	8	55 <sup>b</sup>
32 tell no man what had been done. And this report went forth into all that land.	Mt.	9	26
33 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.	„		27
34 And when he was come home, the two blind men came to him: and Jesus said unto them, Believe ye that I am able to do this? They	„		28
35 said unto him, Yea, Lord. Then touched he their eyes, and said, Even as ye have	„		29
36 believed, be it done unto you. And immediately their eyes were opened. And Jesus warned them, saying, See that no man	„		30
37 know it. But they went forth, and published abroad the news in all that land.	„		31
38 And when Jesus had gone forth, they brought to him a dumb man that had a devil.	„		32
39 And when the devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.	„		33
40 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and disease. And	„ <sup>2</sup>		35
41 many followed him. And when Jesus saw the multitudes, he was moved with compassion for them, because they were wearied out and forsaken, as sheep not having a shepherd.	„		36
42 And he called his twelve disciples, <sup>3</sup> and gave them power and great authority over	{ Mt. 10 1 <sup>a</sup> Lu. 9 1 <sup>b</sup>		

<sup>1</sup> Aphraates had "Maid, maid;" cf. note on xi. 20. The original words, "Talitha cumi," being Syriac, needed no interpreting clause in a *Diatessaron* for Syrian readers; hence the absence of such a clause in our text.

<sup>2</sup> Cf. vii. 7.

<sup>3</sup> Cf. note to xv. 16.

12	43 all devils and sickness. And he sent them two and two to preach the kingdom of God,	Lu.	9	2
44	and to heal the sick. And he charged them, saying, Into the way of the heathen depart not, and into the cities of the Samaritans	Mt.	10	5 <sup>b</sup>
45	enter not: attend chiefly to the sheep, that have perished, of the children of Israel.	,		6
46	And as ye go, preach, saying, The kingdom	,		7
47	of the heavens is at hand. Heal the sick, cleanse the lepers, cast out devils: freely ye	,	1	8
48	received, freely give. Possess no gold, nor	,		9
49	silver, nor brass in your girdles; <sup>2</sup> nor carry anything on the way, save a wand <sup>3</sup> only;	,		10 <sup>a</sup>
50	no wallet, nor bread, neither have two coats, nor shoes, nor staff; but be shod with	Mk.	6	8 <sup>b</sup>
51	sandals: for the labourer is worthy of his	Lu.	9	3 <sup>b</sup>
52	food. And into whatsoever city or village ye shall enter, inquire who in it is worthy;	Mt.	10	10 <sup>b</sup>
53	and there abide till ye go forth. And as ye enter into the house, salute it. And if the	Mk.	6	9 <sup>a</sup>
54	house be worthy, your peace shall come upon it: but if it be not worthy, your peace shall	Mt.	10	10 <sup>c</sup>
55	return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house, or out of that city, shake off the dust that is under your feet upon them for a testimony. Verily I say unto you, There shall be rest for the land of	Mt.	10	11
		,		12
		,		13
		,		14 <sup>a</sup>
		Mk.	6	11 <sup>b</sup>
		Mt.	10	15

<sup>1</sup> Omitting "raise the dead."

<sup>2</sup> Or, "purses."

<sup>3</sup> The distinction which Tatian here draws between "wand" and "staff," receives no support from the Greek, where we find the same word for what was allowed according to S. Mark, and for what was forbidden according to the other synoptists. The actual Greek phrases are: Matt. μηδὲ ράβδον; Mark, εἰ μὴ ράβδον μόνον; Luke, μήτε ράβδον.

Ephraem has this distinction; but it is not in the *Codex Fuldensis*, where the "wand" alone is mentioned, and is forbidden. According to the Armenian the word "staff" seems more applicable to what was allowed; whilst what was forbidden was a rough stick. The Peschito has the same word throughout. The Curetonian (Luke only) has also that word. The Jerusalem Syriac (Luke only) has a different word, which occurs in the Peschito of Mark xiv. 43. There can be little doubt that Tatian first drew the distinction in his Syriac.

Sodom and Gomorrah in the day of judgment  
in preference to that city.

- 13 1 I send you forth as lambs in the midst of Mt. 10 16  
wolves: be ye therefore wise as serpents,  
2 and spotless<sup>1</sup> as doves. Beware of men,<sup>2</sup> " 17  
who will deliver you up to councils, and  
3 scourge you in their synagogues; and before " 18  
governors and before kings shall they bring  
you for my sake, for a testimony to them  
4 and to the Gentiles. But when they " 19  
deliver you up, do not premeditate and  
consider what ye speak: but it shall be  
given you in that hour what ye must speak.  
5 For it is not ye that speak; but the Spirit " 20  
6 of your Father speaketh in you. A brother " 21  
shall deliver up his brother unto death, and  
a father *his* son; and sons shall rise up  
against their parents, and put them to death.  
7 And ye shall be hated of all men for my " 22  
name's sake: but whosoever endureth to the  
8 end, the same shall live. When they shall cast " 23  
you out of this city, flee into another. Verily  
I say unto you, Ye shall not complete all the  
cities of the people of Israel, till the Son of  
man come.
- 9 A disciple is not superior to his master, " 24  
10 nor a servant to his lord. For it is enough " 25  
for the disciple that he be as his master,  
and for the servant *that he be* as his  
lord. If they have called the master of  
the house Beelzebub,<sup>3</sup> how much more *shall*  
11 *they call* them of his household! Fear them  
not therefore: for there is nothing covered,  
that shall not be revealed; nor hidden, that  
shall not be shown forth, and made known.  
12 What I tell you in the darkness, speak ye in " 27<sup>a</sup>  
the light: and what ye have spoken secretly Lu.<sup>4</sup> 12 3<sup>b</sup>

<sup>1</sup> Or, "peaceable."

<sup>2</sup> Cf. xli. 43, etc.

<sup>3</sup> Lit. "Beelzebul."

<sup>4</sup> Tatian probably meant this as a continuation of Matt. x. 27; as he brings this in later at xli. 20<sup>b</sup>.

in the ears in the bedchambers, shall be		
<b>13</b> 13 proclaimed upon the housetop. I say unto you, my friends, be not afraid of them, which kill the body, but are not able to kill the soul. I will show you whom ye shall fear: him, who is able to destroy both soul and body into Gehenna: yea, I say unto you,	<b>Lu. 12 4<sup>a</sup></b>	
14 Fear him especially. Are not two sparrows sold for a mite <sup>1</sup> in a shop, <sup>2</sup> and not one of them falleth to the ground without your Father: but in what relates to you, even the hairs of your head are numbered. Fear not therefore: ye are better than many sparrows. Every one therefore, who shall confess me before men, him will I also confess before my Father, which is in the	<b>Mt. 10 28<sup>b</sup></b>	
15 16 17 18 19 20 21 22 23 24 25 26	<b>Lu. 12 5<sup>a</sup></b>	
heavens. But whosoever shall deny me before men, him will I also deny before my Father, which is in the heavens.	<b>Mt. 10 28<sup>c</sup></b>	<b>5</b>
Think ye that I am come to send peace unto the earth? I am not come to send peace but division: there shall be from henceforth five in one house; three of them shall be divided against two, and two against three. They shall be divided, the father against his son, and the son against his father; the mother against the daughter, and the daughter against her mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-	<b>„ 32</b>	<b>33</b>
in-law: and a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter with a deeper love than me, is not worthy of me.	<b>„ 52</b>	<b>51</b>
And every one that doth not take his cross, and follow me, is not worthy of me. He that findeth his life, shall lose it; and who-	<b>„ 36</b>	<b>37</b>
		<b>38</b>
		<b>39</b>

<sup>1</sup> Arabic, "fals;" cf. viii. 56.

<sup>2</sup> Or, "tavern," showing that they were sold for eating.

soever loseth his life for my sake, shall find it.

- 13 27** He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. And he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give as a drink unto one of these very little ones a cup of water only, in the name of a disciple, verily I say unto you, He shall not lose his reward. Mt. 10 40
- 28** „ 41
- 29** „ 42<sup>a</sup>
- 30** And when Jesus had ended his commands to his twelve disciples, he passed over from thence to teach and preach in their cities. Mt. 11 1
- 31** And as they went on their way, he entered into a certain village: and a woman named Lu.<sup>2</sup> 10 38
- 32** Martha entertained him in her house. And she had a sister named Mary, who came<sup>3</sup> and sat at the Lord's feet, and listened to his word. But Martha was distracted about much serving; and she came, and saith unto him, Lord, dost thou not care that my sister hath left me to serve alone? bid her that „ 39
- 33** she help me. Jesus answered, and said unto her, Martha, Martha, thou art anxious and „ 40
- 34** troubled about many things: and that which is needed is one: for Mary hath chosen for herself a good part, which shall not be taken away from her. „ 41
- 35** „ 42
- 36** And the apostles went out, and preached unto men, that they should repent. And Mk. 6 12
- 37** „ 13

<sup>1</sup> Or conclusion of Matt. x. 42.

<sup>2</sup> A singular displacement from S. Luke's order. It may have been put here to illustrate ver. 27-29 above. Tatian makes the sisters reside apparently in Galilee, not at Bethany. This is the natural impression conveyed by S. Luke, and it was adopted by Greswell; but the idea prevails that S. Luke has intentionally placed it *too early*.

<sup>3</sup> So Ephraem, the Curetonian, and the Peschito.

they cast out many devils, and anointed with oil many sick *men*, and healed them.

- 13** 38 And the disciples of John told him of all these things. And John, when he had heard in the prison the works of the Christ, called two of his disciples, and sent them to Jesus, saying, Art thou he that cometh, or look we for another ? And they came unto Jesus, and said, John the Baptist hath sent us unto thee, and said, Art thou he that cometh, or look we for another ? Now in that hour he cured many of diseases, and of plagues of an evil spirit; and on many blind *men* he bestowed sight. Jesus answered, and said unto them, Go, and relate to John all things which ye have seen and heard ; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have good tidings preached to them : and blessed is he whosoever shall not be made to stumble in me.
- 44 And when the disciples of John were departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? a reed shaken with the wind ? Otherwise, what went ye out to see ? a man clothed in soft raiment ? Behold, they which are in a costly robe and luxuries, are in king's houses. Otherwise, what went ye out to see ? a prophet ? Yea, I say unto you, and more than a prophet. This is he of whom it is written,
- Behold I send my messenger before thy face,  
To prepare a way before thee.
- 14** 1 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist : yet he that

Lu. 7 18

Mt. 11 2<sup>a</sup>

Lu. 7 19

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Mt. 11 11

- is less in the kingdom of the heavens, is  
**14** 2 greater than he. And all the people that Lu. 7 29  
 were listening, and the publicans, justified  
 God, for they had been baptized with the  
 3 baptism of John. But the Pharisees and „ 30  
 the scribes treated unjustly the counsel of  
 God among themselves, for they had not  
 4 been baptized by him. But<sup>1</sup> from the days Mt. 11 12<sup>a</sup>  
 of John the Baptist until now the kingdom  
 5 of the heavens is seized with violence. The Lu. 16 16  
 law and the prophets *were* until John: from  
 thenceforth the kingdom of God is announced  
 as good tidings, and all men push them-  
 selves forward, that they may enter; and Mt. 11 12<sup>b</sup>  
 those who strive hard, take it by force.  
 6 All the prophets and the law prophesied „ 13  
 7 until John. And if ye are willing, receive „ 14  
 it that he is Elijah, which is about to come.  
 8 He that hath ears to hear let him hear. „ 15  
 9 It is easier for heaven and earth to perish,  
 than for one point to fall<sup>2</sup> from the law. Lu. 16 17  
 10 Unto whom then shall I liken the men of „ 7 31<sup>b</sup>  
 this generation, and to whom are they like?  
 11 They are like unto children sitting in the „ 32  
 market place, which summon their com-  
 panions, and say, We chaunted unto you,  
 and ye did not dance; we mourned unto  
 12 you, and ye did not weep. John the Baptist „ 33  
 came eating no bread nor drinking wine;  
 13 and ye said, He hath a devil. But the Son „ 34  
 of man came eating and drinking; and ye  
 said, Behold, a gluttonous man, and a wine-  
 bibber, and a friend of publicans and sinners!  
 14 And wisdom was justified by all her children. „ 35  
 15 And when he had said this, they came Mk. 3 20  
 into the house. And the multitudes came  
 together unto him again, so that they

<sup>1</sup> The discourse of Jesus is resumed here without remark, ver. 2, 3 being explanatory on the part of some person recording what took place.

<sup>2</sup> Or, "cease."

**14** 16 could not even eat bread. And he was casting out a devil, which was dumb.<sup>1</sup> And when he had cast out that devil, the dumb man spake, and the multitudes marvelled. Lu. 11 14

**17** But when the Pharisees heard it, they said, This man doth not cast out devils, except in Beelzebub,<sup>2</sup> the prince of the devils, who is 18 in him. And others, tempting him,<sup>3</sup> sought 19 of him a sign from heaven. But Jesus, knowing their thoughts, said unto them in parables, Every kingdom divided against itself will be brought to desolation: and every house or city divided against itself 20 will not stand: and if Satan casteth out „ 26<sup>a</sup> Satan, he is divided against himself, and will not be able to stand, but his end will 21 be. How then shall his kingdom stand? „ Mt. 12 26<sup>b</sup> because ye say that I cast out devils in Lu. 11 18<sup>b</sup> 22 Beelzebub.<sup>2</sup> And if I in Beelzebub<sup>2</sup> cast out devils, by what do your sons cast them out? therefore shall they be your judges. „ Mt. 12 27

**23** But if I in the Spirit of God cast out devils, „ 28 then is the kingdom of God come near unto 24 you. Or how can any one enter into the „ 29 house of a strong *man*, and rob his goods,<sup>4</sup> except he first render himself safe from the strong man? and then he will spoil his 25 house. When the strong *man* armed „ Lu. 11 21 guardeth his own court, those things which 26 he possesseth are in peace: but if a stronger „ 22 than he come upon him, he will overcome him, and will take from him his whole armour wherein he trusteth, and divide his 27 spoils. He that is not with me is against „ 23 me; and he that gathereth not with me

<sup>1</sup> Tatian does not identify with this miracle the cure of a demoniac "blind and dumb," prefixed (Matt. xii. 22) to the same discourse, but puts the latter afterwards. Tischendorf identifies the former with Matt. ix. 32-34.

<sup>2</sup> Lit. "Beelzebul,"

<sup>3</sup> Or, "that he might be put to the test."

<sup>4</sup> Lit. "garments."

14	28	surely scattereth. Therefore I say unto you,	Mk.	3	28
		All sins shall be forgiven unto men, and			
		the blasphemies, wherewithsoever they shall			
29		blaspheme; but whosoever shall blaspheme	"		29
		against the Holy Spirit shall never have			
		forgiveness, but shall be accounted worthy			
30		of eternal punishment. Because <sup>1</sup> they said,	"		30
		that there was in him an unclean spirit,			
31		he said again, Whosoever shall speak a word	Mt.	12	32
		against the Son of man, it shall be forgiven			
		him; but whosoever shall speak against the			
		Holy Spirit, it shall not be forgiven him,			
		neither in this world <sup>2</sup> nor in the world <sup>2</sup> to			
32		come. Either ye make the tree good, and	"		33
		its fruit good; or ye make the tree evil, and			
		its fruit evil: since the tree is known by its			
33		fruit. Ye offspring of vipers, how can ye,	"		34
		since ye are evil, speak good things? out			
		of the abundance of the heart the mouth			
34		speaketh. The good man out of the good	Lu. <sup>3</sup>	6	45 <sup>a</sup>
		treasure, which is in his heart, bringeth forth			
		good things; and the evil man out of the			
		evil treasure, which is in his heart, bringeth			
35		forth evil things. I say unto you, that every	Mt.	12	36
		idle word that men shall speak, there shall			
		be exacted from them an account of it in			
36		the day of judgment. For out of thy words	"		37
		thou shalt be justified; and out of thy words			
37		thou shalt be condemned. And he said to	Lu.	12	54
		the multitudes, When ye see a <sup>4</sup> cloud rising			

<sup>1</sup> This clause is made to begin the new sentence instead of closing the old.

<sup>2</sup> Or, "age."

<sup>3</sup> Apparently meant by Tatian for Matt. xii. 35, making the passage continuous. Luke vi. 45 he has before identified with the Sermon on the Mount; cf. x. 38.

<sup>4</sup> Or, "the." It is very remarkable that, whereas both S. Matthew (xii. 38) and S. Luke (xi. 29) continue the preceding discourse with the demand for a sign from heaven, Tatian postpones that until xvi. 1, and inserts instead the signs of coming weather. Many commentators think the former ought to be postponed and the visit of Christ's brethren inserted here, followed by the series of parables, as in Mark iii. 31, etc.

- from the west, straightway ye say, The rain  
**14** 38 cometh; and so it cometh to pass. And when it bloweth a south wind, ye say, There will be a scorching heat; and it cometh to 39 pass. And when it is evening, ye say, It 40 will be fair, for the heavens are dull. And in the morning ye say, To-day there will be a storm: for the redness of the heavens is dull. Ye hypocrites, ye know how to judge the face of the heaven and the earth; but ye know not how to discern the signs of this time.
- 41 Then<sup>2</sup> was brought unto him one that had a devil, dumb and blind; and he healed him, so that the dumb and blind man spake and 42 saw. And all the multitudes were amazed, and said, Is this, think you, the son of David?
- 43 And the apostles returned<sup>3</sup> unto Jesus, and recounted unto him all things, which 44 they had done, and wrought. And he saith unto them, Come, let us go apart into a desert place,<sup>4</sup> and rest a little. For there were many going and returning; and they had no leisure even to eat bread.
- 45 After these things came a certain man of the Pharisees, and asked him to eat bread with him. And he entered into the Pharisee's house, and reclined *to meat*. And there was in that city a woman, a sinner; and when she knew that he had reclined *to meat* in the Pharisee's house, she took a flask of 47 ointment, and standing behind at his feet, weeping, she began to wet his feet with tears, and wiped them with the hair of her head, and kissed his feet, and anointed them

<sup>1</sup> Cf. xxiii. 13, where Matt. xvi. 1<sup>a</sup> is made to introduce Mark viii. 11<sup>b</sup>, followed by Matt. xvi. 4<sup>b</sup>, etc.

<sup>2</sup> Cf. note to ver. 16.

<sup>3</sup> Put before Mark vi. 14-29 (death of S. John), because S. Matthew, who does not mention this return, puts that death at a later period of the history.

<sup>4</sup> Tatian omits Luke ix. 10, "belonging to the city called Bethsaida."

Mt.<sup>1</sup> 16 2<sup>b</sup>  
,, 3

Mt. 12 22

„ 23

Mk. 6 30

„ 31

Lu. 7 36

„ 37

„ 38

- 14** 48 with the ointment. Now when the Pharisee, Lu. 7 39  
 which had bidden him, saw it, he thought  
 within himself, saying, This man, if he were  
 a prophet, would certainly know who she is,  
 and of what sort her character is, since the  
 woman, that touched him, was a sinner.
- 15** 1 Jesus answered, and said unto him, Simon, 40  
 I have somewhat to say unto thee. Then  
 2 he saith, Master, say on. Jesus said unto  
 him, A certain creditor had two debtors:  
 the one owed five hundred pence, and the  
 3 other owed fifty pence. When they had  
 not from whence to pay, he forgave them  
 both. Which ought to love him the more?  
 4 Simon answered, and said, He, I suppose, to 43  
 whom he forgave the more. Jesus said unto  
 5 him, Thou hast rightly judged. And, turn-  
 ing to the woman, he said unto Simon, See  
 this woman. I entered into thine house;  
 and water for washing my feet thou gavest  
 not: but she hath wetted my feet with  
 6 tears, and wiped them with her hair. A 45  
 kiss thou gavest me not: but she, since the  
 time she came in, hath not ceased to kiss  
 7 my feet. My head with oil thou didst not  
 anoint: but she hath anointed my feet with  
 8 ointment. On account of which I say unto  
 thee, Many sins are forgiven her; for she  
 loved much: but to whom little is forgiven,  
 9 *the same* loveth little. And he said unto  
 the woman, Thy sins are forgiven thee.  
 10 And they that were bidden began to say 49  
 within themselves, Who is this that even  
 11 forgiveth sins? And Jesus said unto the  
 woman, Thy faith hath saved thee; go in  
 peace.
- 12 And many believed on him, beholding Jn.<sup>1</sup> 2 23<sup>b</sup>

<sup>1</sup> Tatian having removed these remarks of the evangelist from their setting, has found it necessary to omit the first part of this verse, which applied them to a particular occasion.

- 15 13 the signs which he did. But Jesus did not Jn. 2 24  
 trust himself with them, for that he knew  
 14 all men, and he had no need that any one „ 25  
 should bear witness unto him concerning a  
 man; for he himself knew what was in the  
 man.
- 15 Now<sup>1</sup> after these things Jesus appointed Lu. 10 1  
 out of his disciples seventy<sup>2</sup> others, and sent  
 them two and two before his face<sup>3</sup> into  
 every country and city, whither he himself  
 16 was about to come. And he said unto them, „ 2  
 The<sup>4</sup> harvest is plenteous, but the labourers  
 are few; pray ye therefore the Lord of the  
 harvest, that he may send forth labourers  
 17 into his harvest. Go your ways: behold, I „ 3  
 send you forth as lambs in the midst of  
 18 wolves. Take with you no purses,<sup>5</sup> nor „ 4  
 wallet, nor shoes: and salute no man on the  
 19 way. Into whatsoever house ye enter, first „ 5  
 20 salute that house. And if a son of peace be „ 6  
 there, your peace shall rest upon him: and  
 if he be not *there*, your peace shall turn to  
 21 you again. And in the same house remain, „ 7  
 eating and drinking of their substance: for  
 the labourer is worthy of his hire. And  
 22 cross not from house to house. And into „ 8  
 whatsoever city ye enter, and they receive

<sup>1</sup> See note to ver. 27.

<sup>2</sup> The *Codex Fuldensis* and the *Doctrine of Addai* have "seventy-two." Ephraem implies the same in two places (Moesinger, pp. 59 and 160). Cf. Appendix X., text and note at xv. 15.

<sup>3</sup> Ephraem has, "after his own likeness," instead of "before his face." Cf. xii. 43 in Appendix X., where an insertion has been made from this passage.

<sup>4</sup> The *Codex Faldensis*, cap. 68, goes on here with ver. 32, "He that heareth," etc.; and Ephraem omits all comment on the instructions to the Seventy as such, but seems to refer to them in connection with the Mission of the Twelve (xii. 42 to xiii. 29). It seems likely that Tatian *harmonised* the two sets of instruction at the earlier place, and these verses have been inserted here since.

<sup>5</sup> Addai, who is represented as one of the seventy-two, says, "That which was ours we have forsaken, as we were commanded by our Lord to be without purses and without scrips, and carrying crosses upon our shoulders we were commanded to preach His gospel to the whole creation."

- you, eat the things which are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go out into the street, and say, Even the dust from your city, that clave to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh unto you. I say unto you, There shall be ease for Sodom in the day of judgment but not for that city.
- Then began Jesus to upbraid<sup>1</sup> the cities, wherein many mighty works had been done, and they had not repented. And he said, Woe unto thee, Chorazin! woe unto thee, Bethsaida! if the signs had been done in Tyre and Sidon, which were done in thee, they would peradventure have repented in sackcloth and ashes. Howbeit I say unto you, There shall be rest for Tyre and Sidon in the day of judgment, rather than for you.
- And thou, Capernaum, which art exalted even unto heaven, thou shalt sink down into the abyss: for if the gifts had been made to Sodom, which were made to thee, it would surely have remained even until this day.
- And now I say unto thee, that there shall be ease for the land of Sodom in the day of judgment, rather than for you.
- He said again to the apostles, He that heareth you, heareth me; and he that heareth me, heareth him that sent me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that sent me.

<sup>1</sup> Tatian has identified this passage with Luke x. 13-15; this appears to be his reason for placing Luke x. 1-12, which cannot well be dissociated from the latter, so much earlier than S. Luke did; for the evangelist clearly intended it to belong to the final departure from Galilee; and surely no time could be more appropriate for this upbraiding, than when Jesus was about to quit the country of these ungrateful cities.

- 15 33 And those seventy returned with great joy, and said unto him, Lord, even the devils  
34 are made subject unto us in thy name. He saith unto them, I saw Satan as lightning,  
35 falling from heaven. Behold I have given you authority to tread upon serpents and scorpions, and over every kind of enemies,  
36 and nothing shall hurt you. Howbeit ye need not to rejoice, that the spirits are subject unto you; but rejoice, because your names are written in heaven. Lu. 10 17
- 37<sup>1</sup> And in the same hour Jesus rejoiced in the Holy Spirit, and said, I acknowledge thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto children: yea, Father, so was thy will. „ 21
- 38 And he turned unto his disciples,<sup>2</sup> and said unto them, All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whom-  
39 soever the Son willeth to reveal him. Come unto me, all ye that are wearied and heavy laden, and I will give you rest. Carry my yoke upon you, and learn of me; for<sup>3</sup> I am meek and lowly in my heart: and ye shall 40 find rest for your souls. For my yoke is pleasant, and my burden light. „ 22 Mt. 11 28
- 42 And when great multitudes were going forth with him, he turned, and said unto 43 them,<sup>4</sup> He that cometh unto me, and hateth not his father, and his mother, and brethren, and sisters, and wife, and children, yea, and his own life also, cannot be my disciple. „ 26 Lu. 14 25

<sup>1</sup> Cf. note on this passage in Appendix X.

<sup>2</sup> This additional clause is found in several MSS.

<sup>3</sup> Or, "that."

<sup>4</sup> Similarity of subject with the preceding seems to be the cause of the insertion of this passage here.

- 15** 44 And he that doth not bear his own cross, Lu. 14 27  
 and follow me, cannot be my disciple.
- 45 Which of you, desiring to build a palace, „ 28  
 doth not first sit down and count his expenses, and whether he have *wherewith*
- 46 to complete it ? Lest after he lays the „ 29  
 foundations, and is not able to finish, all
- 47 that see him say, This man began to build, „ 30  
 48 and was not able to finish. Or what king, „ 31  
 about to go to commit war against another king, doth not first consider, whether he is able with ten thousand to meet him that cometh against him with twenty thousand ?
- 49 And if he is not equal to it, while he is yet „ 32  
 a great way off, he sendeth an embassy unto
- 50 him, and asketh for peace. So let every one of „ 33  
 you, that wisheth to be my disciple, consider :  
 for if he renounce not all that he possesseth,  
 he cannot be my disciple.
- 16** 1 Then<sup>1</sup> certain of the scribes and Phari- Mt. 12 38  
 sees answered *him*, that they might tempt him, saying, Master, we wish to see a sign
- 2 from thee. And he answering saith, This „ 39  
 evil and adulterous generation seeketh after a sign ; and there shall no sign be given to
- 3 it but the sign of Jonah the prophet : for Lu. 11 30  
 even as Jonah was a sign unto the Ninevites, so shall also the Son of man be to
- 4 this generation. And even as Jonah was „ 40  
 three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the
- 5 earth. The queen of the south shall rise Lu. 11 31  
 up in the judgment against the men of this generation, and shall condemn them : for she came from the ends of the earth to hear the wisdom of Solomon ; and a better
- 6 than Solomon is here. The men of Nineveh „ 41  
 shall rise up in the judgment against this

<sup>1</sup> Cf. xxiii. 13-15. See note to xiv. 37.

- generation, and shall condemn it: for they repented at the preaching of Jonah, and a
- 16 7** greater than Jonah is here. When the unclean spirit goeth out of the man, it walketh and goeth about through waterless places to find rest for itself; and when it findeth it not, it saith, I will turn back 8 unto my house, whence I went out. And if it come, and find it adorned and arranged, 9 then it goeth, and taketh with itself seven other spirits more evil than itself; and they enter in and dwell therein: and the last state of that man becometh worse than the former.
- 10 So shall it be unto this evil generation. Mt. 12 45<sup>b</sup>
- 11 And as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which 12 gave thee milk. But he said unto her, Blessed is he that heareth the word of God, and keepeth it. ,, 28
- 13 While he was yet speaking to the multitudes, there came to him his mother and Mt. 12 46<sup>a</sup>  
14 brethren; and they sought to speak to him, Lu. 8 19<sup>a</sup>  
and they could not for the crowd; and standing without, they sent to call him to Mt. 12 46<sup>b</sup>  
15 them. A certain man said unto him, Behold, thy mother and thy brethren stand Lu. 8 19<sup>b</sup>  
16 without, and seek to speak to thee. He answered him that told him, Who is my Mk. 3 31  
17 mother? and who are my brethren? And motioning with his hand outstretched Mt. 12 47  
18 towards his disciples, he said, Behold, my mother, and behold, my brethren! For ,, 48  
whosoever shall do the will of my Father, which is in the heavens, he is my brother, ,, 49  
and sister, and mother.
- 19 And after these things Jesus went round the cities and villages, preaching and announcing as good tidings the kingdom of Lu. 8 1

16	20	God, and with him the twelve, and the women which had been healed of infirmities and of evil spirits, Mary that is called Magdalene, from whom he had cast out	Lu.	8	2
21		seven devils, and Joanna the wife of Chusa, Herod's steward, and Susanna, and many others, which ministered unto them of their substance.	"		3
22		And after these things Jesus went out of the house, and sat on the seashore.	Mt.	13	1
23		And there were gathered unto him great multitudes ; and when the press of men around him was great, he went up, and sat in a boat; and all the multitude were	"		2
24		standing on the seashore. And he spake unto them many things in parables, saying,	"		3
25		He that soweth went forth to sow; and when he sowed, some <sup>1</sup> fell by the wayside, and were trodden under foot, and the birds	Lu.	8	5 <sup>b</sup>
26		devoured them: and others fell upon a rock : and others, <sup>2</sup> where they had not much earth : and straightway they sprang up, because they had no deepness in the earth :	Mt.	13	5
27		and when the sun was risen, they were scorched ; and because they had no root,	"		6
28		they withered away. And some fell among the thorns ; and the thorns sprang up at the same time, and choked them ; and they	Lu.	8	7
29		yielded no fruit. And others fell into ground good and beautiful, and came up, and grew, and brought forth fruit, some thirty, some sixty, and others a hundred.	Mk.	4	7 <sup>b</sup>
30		When he had said these things, he cried, He that hath ears to hear, let him hear.	Lu.	8	8 <sup>c</sup>
31		And when they were alone, his disciples came near, and asked him, and said unto him, What is this parable ? and why dost thou	Mk.	4	10

<sup>1</sup> In the Arabic idiom "some" and "others" and the words dependent on them are given in the singular form throughout this parable.

<sup>2</sup> "And others" added.

- 16 32 speak unto them in parables ? He answering saith unto them, Unto you is given the knowledge of the secrets of the kingdom of God: but it is not given unto them that  
 33 are without. He that hath, to him shall be given, and he shall have increase: but he that hath not, from him shall be taken  
 34 away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not,  
 35 nor understand. And in them is fulfilled the prophecy of Isaiah, saying,
- By hearing they shall hear,<sup>1</sup> and shall not understand ;  
 And seeing they shall see, and shall not learn thoroughly :
- 36 For the heart of this people is waxed gross,  
 And in their ears their hearing hath become dull,  
 And their eyes they have closed ;  
 Lest they should see with their eyes,  
 And hear with their ears,  
 And understand with their heart,  
 And should turn again,  
 And I should heal them.
- 37 But ye, blessed are your eyes, which see ;  
 38 and your ears, which hear. Blessed are the eyes, which see the things which ye see.
- 39 Verily I say unto you, Many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. If ye know not this parable,  
 41 how shall ye know all the parables ? Hear  
 42 ye the parable of the sower. The sower, that soweth, soweth the word of God.
- 43 Every one that heareth the word of the kingdom, and understandeth it not, the evil

Mk. 4 11

Mt. 13 12

,, 13

,, 14

15

,, 16<sup>b</sup>  
Lu. 10 23<sup>b</sup>

Mt. 13 17

Mk. 4 13<sup>b</sup>

Mt. 13 18

Mk. 4 14

Mt. 13 19

<sup>1</sup> I.e. "They shall surely hear."

- one cometh, and snatcheth away the word sown in his heart. This is he<sup>1</sup> that was
- 16** 44 sown by the wayside. And he<sup>1</sup> that was sown upon a rock, this is he that heareth the word, and straightway with joy receiveth 45 it; yet, since he hath no root in himself, 46 but his faith in it is for a time, when tribulation or persecution ariseth because of the word, straightway he is made to stumble. Mt. 13 21<sup>a</sup>  
Lu. 8 13<sup>b</sup>  
Mt. 13 21<sup>b</sup>
- 47 And he<sup>1</sup> that was sown in the thorns, this is he that heareth the word; and the care of this world, and the deceitfulness of riches, and the remaining lusts enter in, and choke the word, and it is rendered unfruitful. Mt. 13 22<sup>a</sup>  
Mk. 4 19<sup>b</sup>
- 48 And that which was sown into the good ground, he it is that in a pure and excellent heart heareth my word, and understandeth, and holdeth it fast, and bringeth forth fruit in patience, and produceth either a hundred-fold, or sixtyfold, or thirtyfold. Mt. 13 23<sup>b</sup>
- 49 And he said, So is the kingdom of God even as a man that should cast seed into 50 the earth, and should sleep and rise night and day; and the seed should sprout and 51 grow while he knoweth not. For the earth bringeth it through into fruit; first there will be the blade, afterwards the ear, and at 52 length the full corn in the ear. And when the fruit ripeneth,<sup>2</sup> straightway he bringeth the sickle, because the harvest is here. Mk. 4 26  
,, 27  
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,, 29
- 17** 1 Another parable set he before them, saying, The kingdom of heaven is likened unto a 2 man that sowed good seed in his field: but while men slept, his enemy came and sowed tares amidst the wheat, and went away. Mt. 13 24  
,, 25
- 3 But when the blade had sprung up, and brought forth fruit, then appeared the tares 4 also. And the servants of the householder came, and said unto him, Sir, didst thou not ,, 26  
,, 27

<sup>1</sup> Or, "that which," as ver. 48.<sup>2</sup> Lit. "fatteneth."

- 17 sow good seed in thy field ? whence are the  
 5 tares in it ? He saith unto them, An enemy hath done this ? The servants said unto him, Wilt thou that we go, and pick them  
 6 out ? He saith unto them, Would you not perchance, when you picked out the tares,  
 7 root up also the wheat with them ? Let both grow together until the harvest, and at the time of the harvest I will say to the reapers, Pick out first the tares, and bind them into bundles for burning with fire : but gather the wheat into my barns.
- 8 And another parable set he before them,  
 9 saying, Unto what is the kingdom of God like ? and whereunto shall I liken it ? and  
 10 with what parable shall I compare it ? It is like unto a grain of mustard seed, which  
 11 a man took, and sowed in his field : and which of all things that are sown in the earth, is less than all the things that are  
 12 sown, that are upon the earth ; but when it hath sprung up, it is greater than all the herbs, and maketh great branches; so that the birds of the heaven build nests in its branches.
- 13 And another parable set he before them.  
 14 Whereunto shall I liken the kingdom of God ?  
 15 It is like unto leaven, which a woman took, and kneaded in three measures of meal, till the whole was leavened.
- 16 All these things spake Jesus in parables unto the multitudes, as they were able to hear *them* : and without parables spake he  
 17 not unto them : that it might be fulfilled, which was spoken by the Lord through the prophet, saying,
- I will open my mouth in parables,  
 And I will utter things hidden before the foundation of the world.
- 18 But privately to his disciples he expounded all things.
- Mt. 13 28  
 „ 29  
 „ 30  
 „ 31<sup>a</sup>  
 Lu. 13 18<sup>b</sup>  
 Mk. 4 30<sup>b</sup>  
 Lu. 13 19<sup>a</sup>  
 Mt. 13 31<sup>c</sup>  
 Mk. 4 31<sup>b</sup>  
 Mt. 13 32<sup>b</sup>  
 Mk. 4 32<sup>b</sup>  
 Mt. 13 33<sup>a</sup>  
 Lu. 13 20<sup>b</sup>  
 Mt. 13 33<sup>b</sup>  
 „ 34<sup>a</sup>  
 Mk. 4 33<sup>b</sup>  
 Mt. 13 34<sup>b</sup>  
 „ 35

- 17 19** Then Jesus sent the multitudes away, and came into the house : and his disciples came near unto him, and said unto him, Explain unto us the parable of the tares and the field. He answered and saith unto them, He that sowed the good seed is the Son of man ; and the field is the world ; the good seed are the sons of the kingdom ; and the tares are the sons of the evil *one* ; and the enemy that sowed them is Satan : but the harvest is the end of the world ; and the reapers are angels. And even as the tares are picked out, and burned with fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall pick out of his kingdom all things that cause stumbling,<sup>1</sup> and all the workers of iniquity, and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.
- 27** Again, the kingdom of heaven is like unto a treasure hidden in the field ; which the man that findeth, hideth ; and for joy thereof goeth and selleth all that he hath, and buyeth that field.
- 28** Again, the kingdom of heaven is like unto a merchant-man seeking pearls of great price : and having found one pearl of great price, he went and sold all that he had, and bought it.
- 30** Again, the kingdom of heaven is like unto a net cast into the sea, and gathering of every kind : which, when it was filled, they drew up on the seashore ; and sat down to pick them out, and they cast the good into vessels, but the bad they threw away out-

<sup>1</sup> Or, "injure."

Mt. 13 36

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- 17 32 side. So shall it be in the end of the world: Mt. 13 49  
 the angels shall go forth, and sever the wicked from the midst of the righteous,  
 33 and shall cast them into the furnace of fire: „ 50  
 there shall be the weeping and gnashing of teeth.
- 34 Jesus saith unto them, Have ye understood all these things? They said unto him, Yea, „ 51  
 35 Lord. He saith unto them, Therefore every scribe, *that is* a disciple of the kingdom of the heavens, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.
- 36 And when Jesus had finished all these „ 53  
 37 parables, he passed over from thence, and came into his own city, and taught them in their synagogues, insomuch that they were „ 54<sup>a</sup>  
 38 astonished. And when the sabbath was come, Jesus began to teach in the synagogue: and many of those that heard him were astonished, and said, Whence are these things  
 39 done unto this man?<sup>1</sup> And many envied him, and did not apply their mind to him, but said, What is this wisdom that is given unto this man, so that such mighty works  
 40 are wrought by his hands? Is not this the carpenter, the son of the carpenter? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?
- 41 And his sisters, are they not all with us? „ 56  
 Whence hath this man all these things?
- 42 And they were suspicious of him. But { Mt. 13 57<sup>a</sup>  
 Lu.<sup>2</sup> 4 23 Jesus, knowing their thoughts, saith unto

<sup>1</sup> Or, "hath this man these things?"

<sup>2</sup> It is noticeable how Tatian has cut off part of a continuous account of a visit to Nazareth, beginning at Luke iv. 16, in order to harmonise it with parallel passages in S. Matthew and S. Mark belonging to a later portion of Christ's ministry. The reason for this may have been the mention of a previous visit to Capernaum not recorded earlier in S. Luke, and which had not been placed in the *Diatessaron*, when the first portion of this narrative was inserted at v. 35.

them, Peradventure ye will say unto me this parable, Physician, heal thyself first: all things that we have heard that thou hast done in Capernaum, do also here in

- 17** 43 thine own city. And he saith, Verily I say unto you, No prophet is accepted in his own country, nor among his own brethren: for a prophet is not without<sup>1</sup> honour save in his own country, and among his own kin, and in  
**44** his own house. Verily I say unto you, There were many widows among the children of Israel in the days of Elijah the prophet, when the heaven was shut up three years and six months, and a great famine was in  
**45** all the land; and unto none of them was Elijah sent, but only to Sarepta of Sidon,  
**46** unto a widow woman. And there were many lepers among the children of Israel in the days of Elisha the prophet; and no one of them was cleansed, but only Naaman the  
**47** Nabathaean.<sup>2</sup> And he could not do many mighty works there, because of their unbelief, save that he laid his hands upon a few sick  
**48** folk, and healed them. And he marvelled at their lack of faith. And when they that were in the synagogue had heard, they were  
**49** all filled with wrath; and they rose up and brought him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him  
**50** from its summit. But he, passing through the midst of them, went away.  
**51** And he went about the villages around Nazareth, and taught in their synagogues.  
**52** At that time Herod the tetrarch heard the fame of Jesus, and all things that were done by his hand: and he marvelled, for  
**53** his fame had firmly stood. And some said,
- |                       |                      |
|-----------------------|----------------------|
| Lu. 4 24              | Mk. 6 4 <sup>b</sup> |
| Lu. 4 25              |                      |
| „ 26                  |                      |
| „ 27                  |                      |
| Mk. 6 5               |                      |
| „ 6 <sup>a</sup>      |                      |
| Lu. 4 28              |                      |
| „ 29                  |                      |
| „ 30                  |                      |
| Mk. 6 6 <sup>b</sup>  |                      |
| Mt. 14 1              |                      |
| Lu. 9 7 <sup>b</sup>  |                      |
| Mk. 6 14 <sup>b</sup> |                      |
| Lu. 9 7 <sup>c</sup>  |                      |

<sup>1</sup> Or, “despised.”

<sup>2</sup> Or, “of Nebaioth.” The Peschito has “Aramian.”

- John the Baptist is risen from the dead; Lu. 9 8<sup>a</sup>
- 18** 3 but others said, Elijah hath appeared; but Mt.<sup>1</sup> 16 14<sup>b</sup>  
others, Jeremiah; and others, A prophet out Lu. 9 8<sup>b</sup>  
4 of the ancient prophets is risen; and others Mk. 6 15<sup>b</sup>  
said, He is a prophet, just as one of the  
5 prophets. Herod said unto his servants, „ 16  
This is John the Baptist, whose head I cut  
off: he is risen from the dead, therefore Mt. 14 2<sup>b</sup>  
6 mighty works are wrought by him. For Mk. 6 17  
Herod had sent forth, and laid hold upon  
John, and cast him into prison for the sake  
of Herodias, his brother Philip's wife, whom  
7 he had married. For John said unto Herod, „ 18  
Thou hast no right to have thy brother's  
8 wife. And Herodias avoided him, and desired „ 19  
9 to kill him; and she could not; for Herod  
feared John, knowing that he was a righteous  
man, and a holy; and he used to keep him  
safe, and hear him much, and do, and obey „ 20  
10 him gladly. And when he wished to put  
him to death, he feared the people, because  
11 they counted him as a prophet. And there Mt. 14 5  
occurred a festival; for Herod on his birth-  
day made a feast to his great men and to  
the officers and the chief men of Galilee;  
12 and the daughter of Herodias came in and „ 21  
danced in the midst of the assembly, and  
fascinated Herod and them that reclined *at meat*  
with him; and the king said unto the  
damsel, Ask of me what thou wilt, and I „ 22  
13 will give it thee. And he sware unto her, „ 23  
Whatsoever thou shalt ask of me, I will  
14 give it, unto the half of my kingdom. And „ 24  
she went out, and said unto her mother,  
What shall I ask of him? She said unto  
15 her, The head of John the Baptist. And „ 25  
she came in straightway with haste unto the

<sup>1</sup> Tatian seems to have added the words, "but others Jeremiah," to the opinions which Herod heard about Jesus, copying them from the opinions which the disciples had heard about Him. Cf. xxiii. 33.

- king, and said unto him, I will that in this hour thou give me in a dish the head of  
**18** 16 John the Baptist. And the king was exceeding sorry; but for the sake of the oath, and  
 17 of the guests, he would not deny her. But straightway the king sent forth an executioner, and commanded that the head of John should be brought: and he went and  
 18 cut off the head of John in the prison, and brought it upon a dish, and handed it to the damsel; and the damsel gave it to her  
 19 mother. And when his disciples heard thereof, they came and took up his body, and buried it: and they came to tell Jesus what  
 20 had happened. For this cause Herod had said, John I beheaded: who is this, about whom I hear these things? and he wished  
 21 to see him. Now Jesus when he had heard it, withdrew from thence in a boat to a desert place apart,<sup>1</sup> to the other side of the sea of Galilee of Tiberius.  
**22** And many saw them going, and recognised them; and hurrying on foot from all the cities went thither before them; because they saw  
 23 the signs which he did on the sick. Jesus therefore went up into the mountain, and  
 24 there he sat with his disciples. Now the feast of the passover of the Jews was very near.  
 25 And Jesus lifted up his eyes, and saw a great multitude coming unto him; and he had compassion on them, because they were  
 26 as sheep not having a shepherd: and he welcomed them, and spake to them of the kingdom, and them that had need of healing,  
 27 he healed. And when even was come, the disciples came to him, saying, The place is  
 28 desert, and the time is already past; send away the multitudes of men, that they may

<sup>1</sup> Or, "by himself;" cf. ver. 46.

<sup>2</sup> Cf. xxxii. 23. This seems the right place for the extract.

Mk. 6 26

„ 27

„ 28

„ 29

Mt. 14 12<sup>b</sup>

Lu. 9 9

Mt. 14 13<sup>a</sup>

Jn. 6 1<sup>b</sup>

Mk. 6 33

Jn. 6 2<sup>b</sup>

„ 3

„ 4

„ 5<sup>a</sup>

Mk. 6 34<sup>b</sup>

Lu.<sup>2</sup> 9 11<sup>b</sup>

Mt. 14 15<sup>a</sup>

Mk. 6 36

- go into the surrounding farms<sup>1</sup> and villages,  
and buy themselves bread, for they have  
**18** 29 nothing to eat. But he said unto them, Mt. 14 16  
 They have no need to go away; give ye  
 30 them to eat. They said unto him, We have „ 17<sup>a</sup>  
 none here. He said unto Philip, Whence Jn. 6 5<sup>b</sup>  
 may we buy bread, that these may eat?  
 31 And this he said proving him: for he him- „ 6  
 32 self knew what he was about to do. Philip „ 7  
 said unto him, Two hundred pennyworth of  
 bread is not sufficient for them, that every  
 33 one may take a little. One of his disciples, „ 8  
 to wit Andrew, the brother of Simon Cephas,  
 34 said unto him, There is a lad here, which „ 9  
 hath five barley loaves, and two fishes: but  
 35 this amount, what is it for all these? but Lu. 9 13<sup>b</sup>  
 wilt thou that we go and buy for all the  
 people what they may eat? for we have no  
 more than these five loaves and two fishes.  
 36 Now there was much grass in that place. Jn.<sup>2</sup> 6 10  
 Jesus said unto them, Arrange them all, so  
 that they may sit upon the grass by com-  
 panies of fifty each. And the disciples did  
 37 so. And they all reclined by companies, a Mk. 6 40  
 38 hundred each, and fifty each. Then Jesus Mt. 14 18  
 saith unto them, Bring hither those five  
 39 loaves and the two fishes. And when they Mk. 6 41  
 had brought them, Jesus took the loaves and  
 the fishes, and looking up to heaven, he  
 blessed, and brake, and gave to his disciples  
 40 to set before them; and the disciples set Mt. 14 19<sup>b</sup>  
 before the multitudes the bread and the  
 fish. And they did all eat and were filled.  
 „ „ 20<sup>a</sup>  
 41 And when they were filled, he said to his Jn. 6 12  
 disciples, Gather up the broken pieces which  
 42 remain over, that nothing be lost. And „ „ 13  
 they gathered them up, and filled twelve  
 baskets with the broken pieces, which re-  
 mained over from them that had eaten out

<sup>1</sup> Or, "towns."<sup>2</sup> And parallel passages.

- of the five barley loaves and the two fishes.
- 18** 43 And they that had eaten were five thousand men, besides the women and children. Mt. 14 21
- 44 And straightway he constrained his disciples to go up into the boat, and to go before him across the sea to Bethsaida, while 45 he himself sent the multitudes away. Now Jn. 6 14  
those men that had seen the sign which Jesus had done, said, This is of a truth a prophet that hath come into the world.
- 46 And Jesus, knowing of their intention to come to take him by force, and make him king, left them, and went up into the mountain, himself alone, to pray. „ 15
- 47 And when it was become late, his disciples went down unto the sea, and sitting „ 16  
in a boat they came across the sea unto Capernaum. And darkness prevailed, and „ 17
- 49 Jesus had not come to them. Now the sea was swelling against them on account of a 50 violent wind blowing: and the boat was many furlongs<sup>1</sup> distant from the land, and they were much tossed about<sup>2</sup> by the waves; „ 18
- 19** 1 *for* they had a contrary wind. And in the fourth watch of the night Jesus came unto 2 them, walking upon the water. After they had with difficulty made way about five and twenty or thirty furlongs, and when he had 3 come nigh unto their boat, his disciples saw him walking on the water; and they were troubled, thinking that it was an apparition;<sup>3</sup> „ 25
- 4 and they cried out for fear. And straightway Jesus spake unto them, saying, Be of 5 good cheer; it is I; be not afraid. And Jn. 6 19<sup>a</sup>  
Cephas answered, and said unto him, Lord, if „ 26  
it be thou, bid me come unto thee upon the „ 27
- Mt. 14 24
- Mt. 14 26
- „ 28

<sup>1</sup> So in some versions, including the Curetonian and Peschito; but cf. John vi. 19, from which Tatian may have taken it. Cf. also the margin of the Revised Version.

<sup>2</sup> Or, "damaged."

<sup>3</sup> Lit. "delusive appearance."

- 19 6 waters. And Jesus said unto him, Come. Mt. 14 29  
 And Cephas went down from the boat, and walked upon the water, to come to Jesus.  
 7 But when he saw the wind was strong, he „ 30  
 was afraid; and when he was near to sink, he lifted up his voice, and said, Lord, save  
 8 me. And immediately the Lord stretched „ 31  
 forth his hand, and took hold of him, and said unto him, O thou of little faith, where-  
 9 fore didst thou doubt? And when Jesus „ 32  
 had come near, he went up into the boat, himself and Simon, and immediately the  
 10 wind ceased. And they that were in the „ 33  
 boat came, and worshipped him, saying, Of  
 11 a truth thou art the Son of God. And Jn. 6 21<sup>b</sup>  
 straightway the boat arrived at the land,<sup>1</sup> to  
 12 which they were going. And when they Mk. 6 54<sup>a</sup>  
 were come out of the boat unto the land, „ 51<sup>b</sup>  
 they marvelled greatly one with another, and „ 52  
 13 were amazed among themselves; for they had not understood concerning that bread, because their heart was hard.  
 14 And when the people of that country „ 54<sup>b</sup>  
 perceived the arrival of Jesus, they ran „ 55  
 about that whole land, and began to bring on their beds those that were sick, where  
 15 they heard that he was. And whithersoever „ 56  
 he entered into villages and into cities, they laid the sick in the streets, and besought him that they might touch even the fringe of his garment: and as many as touched him were made sound and whole.  
 16 On the next day the multitude that stood Jn. 6 22  
 on the other side of the sea, beheld, and there was no other boat there save that, into which the disciples had gone up; and they beheld that Jesus had not gone up with

<sup>1</sup> Tatian seems to have omitted the mention of Gennesareth (Mark vi. 53 and Matt. xiv. 34) as superfluous after the mention of Bethsaida in xviii. 44. He slightly transposes S. Mark for better order of the combined narrative.

19	17 his disciples into the boat; but there were other boats from Tiberias nigh unto the place, where they had eaten the bread, when	Jn.	6 23
18	Jesus blessed it. When the multitude therefore saw that Jesus was not there, nor his disciples, they went up into those boats, and	„	24
19	came to Capernaum, and sought Jesus. And when they had found him on the other side of the sea, they said unto him, Master, when	„	25
20	camest thou hither? Jesus answered, and said unto them, Verily, verily, I say unto you, Ye have not sought me, because ye saw the signs, but because ye ate of the bread,	„	26
21	and were filled. Work not for the food which perisheth, but for the food which abideth unto <sup>1</sup> eternal life, which the Son of man shall give unto you: him God the	„	27
22	Father hath sealed. They said unto him, What shall we do, that we may work the	„	28
23	work of God? Jesus answered, and said unto them, This is the work of God, that ye	„	29
24	believe in him whom he hath sent. They said unto him, What sign hast thou done, that we might see and believe in thee? what	„	30
25	hast thou wrought? Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven to eat.	„	31
26	Jesus said unto them, Verily, verily, I say unto you, Moses gave you not the bread out of heaven; but my Father giveth <sup>2</sup> you the	„	32
27	true bread out of heaven. The bread of God is that which cometh <sup>3</sup> down out of heaven, and giveth life unto the world.	„	33
28	They said unto him, Lord, give us this bread	„	34
29	always. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth in me	„	35
30	shall never thirst. But I said unto you,	„	36
31	Ye have seen me, and believe not. Every-	„	37

<sup>1</sup> Or, "in."<sup>2</sup> Or, "gave."<sup>3</sup> Or, "came."

- thing which my Father hath given me shall come unto me; and him that cometh to me
- 19** 32 I will not cast out. For I am come down from heaven not to do mine own will, but to do the will of him that sent me. And this is the will of him that sent me, that I should lose nothing of what he hath given me, but 34 should raise it up in the last day. This is the will of my Father, that every one that seeth the Son, and believeth in him, should have eternal life; and I will raise him up in the last day.
- 35 The Jews therefore murmured concerning him, because he had said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how then doth this man say, Surely I am come 37 down out of heaven? Jesus answered, and said unto them, Murmur not with one another. No man can come to me, unless the Father which sent me draw him: and I 39 will raise him up in the last day. It is written in the prophet, They shall all be taught of God. Everyone that listeneth to the Father, and learneth from him, cometh 40 unto me. Not that any man seeth the Father, save he which is from God: he it is 41 that seeth the Father. Verily, verily, I say unto you, He that believeth in me hath 42 eternal life. I am the bread of life. 43 Your fathers did eat the manna in the 44 wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and not die. 45 I am the bread of life which came down out of heaven: and<sup>1</sup> if any man eat of this bread, he shall live for ever: and the bread
- Jn. 6 38  
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<sup>1</sup> This is made the commencement of John vi. 52 (as in the Vulgate), and the numbers of the remaining verses of John vi. are increased by one.

which I will give, is my body, which I will deliver up for the life of the world.

- 19** 46 The Jews therefore strove<sup>1</sup> one with another, saying, How can he give us his body to eat? Jesus said unto them, Verily, verily, I say unto you, Except ye eat the body of the Son of man, and drink his blood, ye shall not have life in yourselves. He that eateth of my body, and drinketh of my blood, hath eternal life; and I will raise him up in the last day. My body is food<sup>2</sup> indeed, and my blood is drink<sup>3</sup> indeed. 50 He that eateth my body, and drinketh my blood, abideth in me, and I in him. Even as the living Father sent me, and I live because of the Father, he that eateth me, 52 he also shall live because of me. This is the bread which came down from heaven: but not in that way wherein your fathers did eat manna, and died: he that eateth of 53 this bread shall live for ever. This said he in the synagogue, as he taught in Capernaum.
- 54 And many of his disciples, when they heard *this*, said, Surely this saying is hard; **20** 1 who can hear it? But Jesus, knowing in himself that his disciples murmured about this, said unto them, Doth this cause you to 2 stumble? *What* then if ye see the Son of man ascending to the place, where he was 3 before? It is the spirit that quickeneth; but the body profiteth nothing: the saying that I speak unto you is spirit and life. 4 But some of you do not believe. For Jesus knew beforehand who they were that believeth not, and who would betray him. 5 And he saith unto them, For this cause have I said unto you, No man can come

<sup>1</sup> Or, "questioned."

<sup>2</sup> Lit. "what is eaten."

<sup>3</sup> Lit. "what is drunk."

unto me, except this be given unto him of the Father.

- 20 6 And because of this word many of the Jn. 6 66  
 disciples turned back, and walked not with  
 7 him. Jesus said therefore unto the twelve, „ 67  
 8 Do ye also wish to go away? Simon Cephas „ 68  
 answered, and saith, Lord, to whom shall we  
 go? thou hast<sup>1</sup> the words of eternal life.  
 9 And we have believed, and know that thou „ 69  
 art the Christ, the Son of the living God.  
 10 Jesus said unto them, Did not I choose you, „ 70  
 11 the twelve, and one of you is a devil? He „ 71  
 said this because of Judas, the son of Simon  
 Iscariot, who, being one of the twelve, was  
 going to betray him.
- 12 And as he spake, a certain Pharisee came, Lu. 11 37  
 and asked him to eat with him: and he  
 13 went in and lay down *to meat*. And the „ 38  
 Pharisee, when he saw him, marvelled that  
 he had not first purified himself, before he  
 14 ate.<sup>2</sup> Jesus saith unto him, Now do ye „ 39  
 Pharisees cleanse the outside of the cup and  
 of the platter, and think that ye are clean;  
 but the inside of yourselves is full of un-  
 15 righteousness and wickedness. Ye foolish „ 40  
 ones, did not he that made that which is  
 outside, make that which is inside also?  
 16 Now give your substance as alms, and all „ 41  
 things are clean unto you.
- 17 And there came up to him Pharisees and Mk. 7 1  
 18 scribes from Jerusalem; and when they had „ 2  
 seen that some of his disciples ate their  
 bread without having washed their hands,  
 19 they found fault with them. For all the „ 3  
 Jews and Pharisees, unless they wash their  
 hands thoroughly, eat not, because they hold  
 20 to the tradition of the elders: and that „ 4  
 which is bought from the market, except  
 they wash *it*, they eat not: and many other

<sup>1</sup> Or, "with thee are."

<sup>2</sup> Lit. "before his eating."

- things they keep of those which they have received in the way of washings of cups, and measures, and brazen vessels, and couches.
- 20** 21 And the scribes and Pharisees asked him, M<sub>k.</sub> 7 5  
 Why walk not thy disciples according to the traditions of the elders, but eat bread without having washed their hands? Jesus M<sub>t.</sub> 15 3  
 answered, and said unto them, Why do ye also transgress the commandment of God
- 22 because of your tradition? God said, „ 4<sup>a</sup>  
 Honour thy father and mother: and, Who-soever shall speak evil of his father and his
- 23 M<sub>k.</sub> 7 10<sup>b</sup>  
 24 mother, let him die the death: but ye say, „ 11  
 If a man shall say concerning<sup>1</sup> his father or mother, Whatsoever he receiveth<sup>2</sup> from me
- 25 is Corban,<sup>3</sup> they do not allow him to do „ 12
- 26 anything for his father and mother. They „ 4 13  
 also make void and reject the word of God, because of the tradition, which ye have delivered and commanded about the washing of cups and measures: and many such like
- 27 things ye do. For leaving the command- „ 8<sup>a</sup>  
 ment of God, ye hold fast the tradition of
- 28 men. Do ye well, when ye transgress „ 9  
 against the commandment of God, that ye
- 29 may keep your tradition? Ye hypocrites, M<sub>t.</sub> 15 7  
 well did Isaiah the prophet prophesy of you, saying,
- 30 This people honoureth me with their lips; „ 8  
 But their heart is very far from me.
- 31 But in vain do they reverence me, „ 9  
 Teaching the commandments of men.
- 32 And Jesus called unto him the whole multi- M<sub>k.</sub> 7 14  
 tude, and said unto them, Hear me all of

<sup>1</sup> Or "to."<sup>2</sup> Or, "thou receivest."<sup>3</sup> Or, "an offering."

<sup>4</sup> With Mark vii. 8<sup>b</sup> inserted in it. This 8<sup>b</sup> is rejected in the Revised Version without comment as an undoubted gloss. If we suppose it inserted here after Tatian's time, much of the difficulty of translation would be removed. The Arabic in its present form reads as if the fifth commandment was broken by observing the tradition about the washing of cups!

- 20 33 you, and understand: there is nothing outside the man that, going into him then, can defile him: but that which proceedeth out 34 of him, that is what defileth the man. If any man hath ears to hear, let him hear. 35 Then his disciples came near, and said unto him, Knowest thou that the Pharisees that heard this saying, were filled with indignation? He answered, and said unto them, Every planting which my Father, which is in the heavens, planted not, shall be rooted up. 37 Let them alone: for they, whilst they are blind, lead the blind. And if a blind man guide a blind man, both fall into a pit. 38 And when Jesus had entered into the house from the multitude, Simon Cephas asked him, saying unto him, Lord, explain unto us this parable. He saith unto them, Do ye also so comprehend not? Understand ye not that everything entering the man from without cannot render him unclean; because it entereth not into his heart; it goeth into his stomach only, and from thence is cast out in purgation, which maketh all meats clean? That which proceedeth out of a man's mouth, cometh forth out of the heart; and this is what defileth the man. From within, out of the heart of men, evil thoughts proceed, adulteries, fornications, thefts, false witness, murders, injustice, wickedness, deceit, folly, an evil glance, railing, pride, foolishness: all these evil things proceed from within out of the heart; and these are what defile the man. But if any one eat without having washed *his* hands, he is not defiled. 46 And Jesus went out thence, and came into the borders of Tyre and Sidon. And he entered into a house, and was unwilling that any one should know about him: and he could not
- Mk. 7 15  
,, 16  
Mt. 15 12  
,, 13  
,, 14  
Mk. 7 17<sup>a</sup>  
Mt. 15 15  
Mk. 7 18  
,, 19  
Mk. 7 18  
Mt. 15 18  
Mk. 7 21  
,, 22  
,, 23  
Mt. 15 20<sup>b</sup>  
{ Mt. 15 21<sup>a</sup>  
{ Mk. 7 24<sup>b</sup>

20	47	be hid. For straightway a woman of Canaan <sup>1</sup>	Mk.	7	25
		heard of him, whose daughter had an unclean	"		26 <sup>a</sup>
48		spirit. And the woman was a Gentile from	"		
49		Hemesen <sup>2</sup> of Syria. And she came out,	Mt.	15	22 <sup>b</sup>
		and cried after him, saying, Have mercy			
		on me, O Lord, thou son of David; my			
		daughter is very grievously vexed with a			
50		devil. And he answered her not a word.	"		23
		And his disciples came near, and besought			
		him, saying, Send her away, for she crieth			
51		51 after us. He answered, and said unto them,	"		24
		I was not sent but unto the sheep that			
		have wandered from the house of Israel.			
52		52 But she came and worshipped him, saying,	"		25
53		Lord, help me, have mercy on me. Jesus	"		26
		said unto her, It <sup>3</sup> is not good that the			
		children's bread should be taken, and cast			
54		54 to the dogs. But she said, Yea, Lord: even	"		27
		the dogs eat of the crumbs which fall from			
55		55 their masters' table, and live. Then Jesus	"		28 <sup>a</sup>
		saith unto her, O woman, great is thy faith:			
56		56 be it done unto thee even as thou wilt. Go,	Mk.	7	29 <sup>b</sup>
		and for this saying the devil is gone out of			
57		57 thy daughter. And her daughter was healed	Mt.	15	28 <sup>b</sup>
58		58 in that hour. And the woman went away	Mk.	7	30
		unto her house, and found her daughter laid			
		upon the bed, and that the devil was gone			
		out of her.			
21	1	1 And again Jesus went out from the	"		3 <sup>1</sup>
		borders of Tyre and Sidon, and came unto			
		the sea of Galilee, towards the borders of			
2		2 Decapolis. And they brought unto him a	"		3 <sup>2</sup>
		deaf and dumb man; and sought from him			

<sup>1</sup> Lit. "a Cananea woman."

<sup>2</sup> Mr. Rendel Harris thinks this may have arisen from a corrupt reading of the Greek for Syrophenician. The name Justa is given to this woman in the Clementine *Homilies*; and as the quotations from the gospel narrative in that work appear to have been taken from the *Diatessaron*, the name Justa may have been put there by Tatian.

<sup>3</sup> Omitting Mark vii. 27, "Let the children first be filled."

- that he would lay his hand upon him, and  
**21** 3 heal him. And leading him out from the Mk. 7 33  
multitude, he went away by himself, and  
spitting on his own fingers,<sup>1</sup> put them into  
4 his ears, and touched his tongue; and look- „ 34  
ing up into heaven, he sighed, and saith  
5 unto him, Be opened. And in that hour „ 35  
his ears were opened, and the bond of his  
tongue was loosed, and he spake readily.  
6 And Jesus charged them much, that they „ 36  
should tell this to no man: and all things,  
which he forbade them, they published the  
7 more. And they were much astonished, „ 37  
saying, He doeth all things well: he hath  
made even the deaf to hear, and the dumb  
to speak.
- 8 And as he was passing through the land Jn. 4 4  
9 of Samaria,<sup>2</sup> he came to a city of the „ 5  
Samaritans, that is called Sychar, near to  
the parcel of ground that Jacob gave to his  
10 son Joseph: and Jacob's spring of water „ 6  
was there. And Jesus, being wearied with  
the toil of his journey, sat by the spring.  
11 The time was about the sixth hour. And „ 7  
there came a woman of Samaria to draw  
water: Jesus said unto her, Give me water,<sup>3</sup>  
12 that I may drink. Now his disciples were „ 8  
gone into the city to buy themselves food.  
13 The Samaritan woman therefore said unto „ 9  
him, How dost thou, since thou art a Jew,  
ask of me, which am a Samaritan woman,  
to give thee to drink? (For Jews have no

<sup>1</sup> MS. W<sup>d</sup> has a similar reading.

<sup>2</sup> Tatian seems to make this happen on the way from Galilee to Judaea, if we connect it with the opening of this chapter—this is the reverse of S. John's order (John iv. 3). Yet at the close of this visit (xxi. 47) Jesus departs from Sychar to Galilee, as in S. John's Gospel. Perhaps we should rather understand an interval between ver. 7 and 8, during which Jesus has gone to Judaea, so that he is now on his return journey.

<sup>3</sup> So Ephraem. Added by Tatian for explanation, not to support Encratite views.

- 21** 14 dealings with Samaritans.) Jesus answered, Jn. 4 10  
 and said unto her, If thou knewst the gift  
 of God, and who it is that said to thee,  
 Give me to drink; thou wouldest have asked  
 of him, and he would have given thee  
**15** the water of life. The woman said unto  
 him, Sir, thou hast no bucket, and the well  
 is deep: from whence hast thou the water  
**16** of life? Art thou greater than our father  
 Jacob, who gave us this well, and drank  
 thereof himself, and his children, and his  
**17** cattle? Jesus answered, and said unto her,  
 Every one that drinketh of this water shall  
**18** thirst again: but whosoever drinketh of the  
 water, that I shall give him, shall never  
 thirst; but<sup>1</sup> the water that I shall give  
 him, shall become in him a spring of water  
**19** springing up unto eternal life. The woman  
 said unto him, Sir, give me of this water,  
 that I thirst not again, nor come to draw  
**20** from hence. Jesus said unto her, Go, and  
**21** call thy husband, and come hither. She  
 said unto him, I have no husband. Jesus  
 said unto her, Thou saidst well, I have no  
**22** husband: thou hast had five husbands; and  
 he whom thou now hast is not thy husband:  
**23** and in this thou spakest truly. The woman  
 said unto him, Sir, I see that thou art a prophet.  
**24** Our fathers worshipped in this mountain;  
 and ye say, that at Jerusalem is the place  
**25** where *men* ought to worship. Jesus said  
 unto her, O woman, believe me, the hour  
 cometh, when neither in this mountain, nor  
 in Jerusalem, shall ye worship the Father.  
**26** Ye worship that which ye know not: but  
 we worship that which we know: for salva-  
**27** tion is from the Jews. But the hour shall  
 come, and now is, when the true worshippers  
 shall worship the Father in spirit and truth:

<sup>1</sup> John iv. 14 is made to begin here as in the Vulgate.

for the Father also seeketh such worshippers.

- 21 28 For God is a Spirit: and they that worship him, must worship him in spirit and truth. Jn. 4 24
- 29 The woman said unto him, I know that the Messiah will come: when therefore he is „ 25
- 30 come, he will teach us all things. Jesus „ 26
- 31 said unto her, I that speak with thee, am „ 27
- he.* And while he was speaking, his disciples came, and marvelled how he was speaking with a woman: yet no one of them said unto him, What seekest thou? or, Why „ 28
- 32 speakest thou with her? And the woman left her waterpot, and went away into the „ 29
- 33 city, and said to the men, Come, and see a man which told me all things that I have „ 30
- 34 done. Perhaps he is the Messiah? And some went out of the city, and came to him. „ 31
- 35 In the meanwhile his disciples besought „ 32
- 36 him, saying unto him, Master, eat. But he said unto them, I have food to eat, that ye „ 33
- 37 know not. The disciples therefore said one to another, Hath any man brought him „ 34
- 38 what he could eat? Jesus said unto them, My food is to do the will of him that sent „ 35
- 39 me, and to accomplish his work. Say not ye, that there are yet four months, and the harvest will come? behold, I say unto you, lift up your eyes, and see the countries, that they are white; for the harvest is come „ 36
- 40 before the time. And he that reapeth receiveth his hire, and gathereth the fruit of life eternal; and he that soweth, and he „ 37
- 41 that reapeth, rejoice together. For herein is the saying true,<sup>1</sup> There is one that soweth, „ 38
- 42 and there is another that reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye have entered into their labours.
- 43 And from that city many of the Samari- „ 39

<sup>1</sup> Lit. "herein is the saying of truth found."

tans believed on him because of the word  
of the woman, who bare witness and said,  
He told me all things that I have done.

- 21** 44 And when the Samaritans were come unto Jn. 4 40  
him, they besought him to abide with them :  
45 and he abode with them two days. And „ 41  
many believed on him because of his speech ;  
46 and they said to the woman, Now we be- „ 42  
lieve on him, not because of thy saying : for  
we ourselves have heard, and know that this  
is indeed the Messiah, the Saviour of the  
world.  
47 And after the two days Jesus went forth „ 43  
from thence, and departed into Galilee.  
48 Now<sup>1</sup> Jesus had testified that a prophet „ 44  
49 hath no honour in his own country. When „ 45<sup>a</sup>  
therefore he was come unto Galilee, the  
Galilaeans received him.
- 22** 1 And when Jesus was come to a certain Lu. 5 12  
village, there came near unto him a man full  
of leprosy :<sup>2</sup> and falling down at his feet,  
he besought him, saying, If thou wilt, thou  
2 canst make me clean. And Jesus had com- Mk. 1 41  
passion on him, and stretched forth his hand,  
and touched him, and said, I will that thou  
3 be made clean. And straightway the leprosy „ 42  
departed from him, and he was made clean.  
4 And he strictly charged him, and sent him „ 43  
5 out, and said unto him, See thou tell no „ 44  
man : but go thy way, show thyself to the  
priests, and offer for thy cleansing an offer-  
ing, even as Moses commanded, for their  
6 testimony. But he went out, and began to „ 45<sup>a</sup>  
publish it much, and to spread abroad the

<sup>1</sup> Instead of "For."

<sup>2</sup> Professor Fuller, in his article on Tatian in Smith's *Dictionary of Christian Biography*, suggests that this miracle may have been put so late as a continuation of the subject of cleansing begun at xx. 13, and which he thinks has been going on in different forms ever since. The *Codex Fuldensis* has it earlier.

- news, insomuch that Jesus could not openly enter into any of the cities, because his fame was spread abroad exceedingly, but he was
- 22** 7 without in a desert place: and much people came to him from many places to hear his word, and to be healed of their infirmities. Lu. 5 15<sup>b</sup>
- 8 And he withdrew himself from them into the desert, and prayed. „ 16
- 9 After that there was a feast of the Jews, Jn.<sup>1</sup> 5 1 and Jesus went up to Jerusalem.
- 10 Now there was at Jerusalem a place prepared for bathing, which is called in Hebrew „ 2
- 11 Baitharrahmat,<sup>2</sup> having five porches. In these lay a great multitude of *them that were* sick, blind, lame, and withered, waiting for „ 3
- 12 the moving of the water. For the angel went down at fixed seasons<sup>3</sup> into the place of bathing, and moved the water. And the first who should go down after the movement of the water, all the infirmities that „ 4
- 13 were in him were cured. And a certain man was there, that was already suffering from a disease for thirty and eight years. „ 5
- 14 When Jesus saw him lying, and had learnt that he had *it* a long time,<sup>4</sup> he said unto him, Wishest thou to be made whole? „ 6
- 15 The sick man answered, and said, Yea, Lord, I have no man, when the water is moved, to put me into the bath: but while I am coming, another passeth before me, and goeth „ 7
- 16 down. Jesus said unto him, Arise, take up „ 8
- 17 thy bed, and walk. And straightway the man was made whole, and arose, and took up his bed, and walked. Now that day was „ 9

<sup>1</sup> Repeated xxx. 31.

<sup>2</sup> *I.e.* "house of mercy"—the Arabic equivalent of the Syriac Bethesda, which the translator should have left unchanged, especially after saying "in Hebrew."

<sup>3</sup> Or, "season after season;" lit. "in the season after the season."

<sup>4</sup> Lit. "had a long time."

- 22** 18 the sabbath. And when the Jews saw him  
 that had been healed, they said unto him,  
 It is the sabbath day: thou hast no right  
**19** to take up thy bed. He answered, and said Jn. 5 10  
 unto them, He that made me whole<sup>1</sup> the  
 same said unto me, Take up thy bed, and  
**20** walk. They asked him therefore, Who is  
 the man that said unto thee, Take up thy bed,  
**21** and walk? But he that had been made whole, Jn. 11  
 knew not who it was: for Jesus turned  
 aside from that place into another because  
 of the press of the multitude, which was  
**22** there. And after two days Jesus met him Jn. 12  
 in the temple, and said unto him, Behold,  
 thou art whole, sin no more, lest something  
**23** worse befall thee. And the man went away Jn. 14  
 and told the Jews, that it was Jesus, who  
**24** made him whole. For these things did the Jn. 15  
 Jews persecute<sup>2</sup> Jesus, and sought to kill  
 him, because he did these things on the  
**25** sabbath. But Jesus said unto them, My Jn. 16  
 Father worketh until now, and I also work.  
**26** And for this especially the Jews sought to Jn. 17  
 kill him, not only because he brake the  
 sabbath, but also because he said God was  
 his Father, and made himself equal with  
**27** God. Jesus answered, and said unto them, Jn. 18  
 Verily, verily, I say unto you, The Son can  
 do nothing of himself, but whatsoever he  
 seeth the Father doing: whatsoever the  
 Father doeth, this the Son also doeth in  
**28** like manner. The Father loveth his Son, Jn. 19  
 and sheweth him all things that himself  
 doeth: and greater works than these will  
**29** he shew him, that ye may marvel. For Jn. 20  
 even as the Father raiseth the dead, and  
 quickeneth them, so the Son also quickeneth  
**30** whom he will. For neither doth the Father Jn. 21  
 judge any man, but he hath given all judg-  
 ment.

<sup>1</sup> Lit. "exempt."<sup>2</sup> Or, "cast out."

- 22 31 ment unto the Son ; that all may honour the Son, even as they honour the Father. And he that honoureth not the Son honoureth 32 not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and shall not come into judgment, but shall pass from death unto life. Jn. 5 23
- 33 Verily, verily, I say unto you, The hour shall come, and now is, when the dead shall hear the voice of the Son of God ; and who- 34 soever hear shall live. For even as the Father hath life in himself, so gave he to 35 the Son also to have life in himself : and also authority to execute judgment, because 36 he is the Son of man. Marvel not at this : namely the arrival of the hour, in which all that are in the tombs shall hear his voice, 37 and shall come forth ; they that have done good, unto the resurrection of life ; but they that have done evil, unto the resurrection of judgment. 24
- 38 I can of myself do nothing : but even as I hear, I judge : and my judgment is righteous. I seek not mine own will, but 39 the will of him that sent me. If I bear witness of myself, my witness is not true. 25
- 40 It is another that beareth witness of me ; and I know that the witness which he 41 beareth of me is true. Ye have sent unto John, and he hath borne witness unto the 42 truth. But I seek not witness from man : howbeit I say this, that ye may be saved. 26
- 43 He was the lamp that burneth and shineth : and for the while ye were willing to boast 44 in his light. But I have witness greater than that of John : the works which the Father hath given me to accomplish them, the very works that I do, bear witness of 45 me, that the Father hath sent me. And 27
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- 37

the Father which sent me, himself hath borne witness of me. Ye have neither heard his voice at any time, nor seen his		
<b>22</b> 46 form. And his word is not confirmed in you: for whom he sent, him ye believe not.	Jn. 5	38
47 Seek ye the scriptures, in which ye boast that ye have eternal life; and they are they	"	39
48 which bear witness of me; and ye are unwilling to come to me, that ye may have	"	40
49 eternal life. I seek not glory from men.	"	41
50 But I know you, that the love of God is	"	42
51 not in you. I am come in my Father's name, and ye received me not: but if another come in his own name, him ye will receive.	"	43
52 How can ye believe, which <sup>1</sup> receive glory one of another, and seek not glory from	"	44
53 the only God? Think ye that I am going to accuse you to the Father? there is one that accuseth you, even Moses, in whom ye	"	45
54 boast. If ye had believed Moses, ye would have believed me also; of me Moses wrote.	"	46
55 But if ye believe not his writings, how shall ye believe my words?	"	47
<b>23</b> 1 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up	Mt. 15	29
2 into the mountain, and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, withered, and many others, and they cast them down	"	30 <sup>a</sup>
3 at the feet of Jesus: for they had seen all the signs that he did at Jerusalem, when they were assembled on the feast day: and	Jn. <sup>2</sup> 4	45 <sup>b</sup>
4 he healed them all: and the multitudes wondered, when they saw the dumb speaking, the withered healed, the lame walking, and the blind seeing: and they magnified the God of Israel.	Mt. 15	30 <sup>b</sup>
	"	31

<sup>1</sup> Or, "seeing that ye."

<sup>2</sup> A passing remark of the evangelist, which Tatian displaced to improve the order.

- 23** 5 And Jesus called his disciples together, Mt. 15 3<sup>a</sup>  
 and said unto them, I have compassion on  
 this multitude, because they are continuing  
 with me three days, and have nothing to eat:  
 and I am unwilling to send them away fast-  
 ing, lest they faint in the way, for some of Mk. 8 3<sup>b</sup>  
 6 them are come from far. His disciples said Mt. 15 33  
 unto him, Whence should we have in the  
 desert the bread, wherewith we may fill all  
 7 this multitude? Jesus saith unto them, „ 34  
 How many loaves have ye? They said unto  
 8 him, Seven, and a few small fishes. And „ 35  
 he commanded the multitudes to lie down  
 9 on the ground; and he took the seven loaves „ 36  
 and the fishes; and he blessed, and brake,  
 and gave to his disciples to set before them;  
 and the disciples set *them* before the multi-  
 10 tudes. And they did all eat, and were „ 37  
 filled: and they took up seven baskets full,  
 which remained over of the broken pieces.  
 11 And they that did eat, were four thousand „ 38  
 12 men, besides women and children. And „ 39  
 when the multitudes were gone away, he  
 went up into the boat, and came into the  
 borders of Magheda.
- 13<sup>1</sup> And the Pharisees and Sadducees came „ 16 1<sup>a</sup>  
 unto him, and began to question with him,  
 seeking of him, that he would show them „ 11<sup>b</sup>  
 14 a sign from heaven, tempting him. And „ 12<sup>a</sup>  
 Jesus sighed in himself, and said, What  
 sign seeketh this evil and adulterous genera-  
 tion? it seeketh after a sign; and there  
 shall no sign be given unto it, but the sign  
 15 of Jonah the prophet. Verily I say unto „ 16 4<sup>b</sup>  
 you, There shall no sign be given unto this „ 12<sup>b</sup>  
 16 generation. And he sent them away, and „ 13  
 went up into the boat; and they departed  
 across the sea.

<sup>1</sup> With ver. 13-15 cf. xvi. 1-4; see also notes to xiv. 37 and 39.

<sup>2</sup> This is blended with Mark viii. 12.

- 23 17 And his disciples forgot to take bread; for they had not even one loaf in the boat Mk. 8 14  
 18 with them. And Jesus charged them, saying, Take heed, and beware of the leaven of the Pharisees and Sadducees, and of the „ 15  
 19 leaven of Herod. But they reasoned among themselves, because they had taken no bread Mt. 16 7  
 20 with them. And Jesus perceiving it said unto them, O ye of little faith, why reason ye within yourselves, and are anxious because ye have no bread? do ye not yet perceive, nor understand? is your heart still hard? „ 8<sup>a</sup>  
 21 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, „ 18  
 22 when I brake the five loaves unto the five thousand, how many baskets<sup>1</sup> full of broken pieces ye took up? They said, Twelve. „ 19  
 23 He said unto them, And again the seven unto the four thousand: how many baskets<sup>2</sup> full of broken pieces took ye up? They „ 20  
 24 said, Seven. He said unto them, How do ye { Mk. 8 21<sup>a</sup>  
     not perceive, that I spake not to you concerning bread, but that ye should beware of Mt. 16 11  
     the leaven of the Pharisees and Sadducees?  
 25 Then understood they how that he said not, that they should beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees, which he called leaven.<sup>3</sup> Mt. 16 22  
 26 After these things he came unto Bethsaida; and they brought to him a certain blind man, and besought him to touch him. Mk. 8 22  
 27 And he took hold of the blind man's hand, and brought him outside the village. And when he had spit on his eyes, and applied his own hand, he asked him, What seest thou? And the blind man looked up,<sup>4</sup> and said unto him, I see men as trees walking. „ 23  
 28 „ 24

<sup>1</sup> Arabic, "sinn."<sup>2</sup> Arabic, "zumbil," a basket of palm leaves.<sup>3</sup> No MSS. support this reading, which is evidently due to Tatian.<sup>4</sup> Or, "considered."

- 23 29 And again he laid his hand upon his eyes, and they were restored, and he saw all 30 things clearly. And he sent him away to his home, saying, Do not either enter into the village, or tell anyone in the same. Mk. 8 25  
 „ „ 26
- 31 And Jesus went forth and his disciples into the villages of Caesarea Philippi: and as he was walking in the way, himself and 32 his disciples apart, he asked his disciples, saying, What<sup>1</sup> do men say concerning me, 33 that I, the Son of man, am? They said unto him, Some say John the Baptist; and some, Elijah; but others, Jeremiah,<sup>2</sup> or one 34 of the prophets. He said unto them, But 35 ye, who say ye that I am? Simon Cephas answered, and said, Thou art the Messiah, 36 the Son of the living God. Jesus answered, and said unto him, Blessed art thou Simon son of Jonah: flesh and blood hath not revealed it unto thee, but my Father which 37 is in the heavens. And I say unto thee, that thou art the rock, and upon this rock I will build my church; and the gates of the 38 lower world shall not subdue it. I will give unto thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be 39 loosed in heaven. And he charged his disciples, and warned them, that they should tell no man concerning him, that he was the Messiah. „ „ 18  
 „ „ 19
- 40 And from that time Jesus began to show unto his disciples, how that he must go unto 41 Jerusalem, and suffer many things, and be Mk. 8 31<sup>b</sup>

<sup>1</sup> S. Luke supposes this question put shortly after the return of the twelve, who may very naturally have heard opinions expressed during their journey. Tatian, however, preferred S. Matthew's order, which is supported by S. Mark.

<sup>2</sup> Cf. note to xviii. 3.

- rejected by the elders, and by the chief priests, and by the scribes, and be killed, and
- 23** 42 on the third day rise again. And he spake clearly. And Simon Cephas, as if sympathising<sup>1</sup> with him, said, Be this far from thee, 43 Lord: and he, turning about, and looking at 44 his disciples, rebuked Simon, saying, Get thee behind me, Satan: thou art a stumbling block unto me: for thou thinkest not those things which belong to God, but those which belong to men.
- 45 And he called unto him the multitudes with his disciples, and said unto them, He that wisheth to come after me, let him deny himself, and take up his cross daily, and 46 follow me. And whosoever wisheth to save his life shall lose it; but whosoever loseth his life for my sake, and for the sake of my 47 gospel, shall save it. What doth a man profit, if he gain the whole world, and lose 48 his own soul, or damage it? or what shall a 49 man give in exchange for his soul? Whosoever shall deny me and my words in this sinful adulterous generation, the Son of man also shall deny him, when he cometh in the glory of his Father with the holy angels.
- 50 For the Son of man is about to come in the glory of his Father with his holy angels; and then shall he render unto every man according to his works.
- 24** 1 And he said unto them, Verily I say unto you, there are indeed some standing here, which shall not taste of death, till they see the kingdom of God coming in power, and the Son of man coming in his kingdom.
- Mk. 8 32<sup>a</sup>  
Mt. 16 22
- Mk. 8 33<sup>a</sup>  
Mt. 16 23<sup>b</sup>
- Mk. 8 34<sup>a</sup>
- Lu. 9 23<sup>b</sup>  
Mk. 8 35
- Lu. 9 25
- Mk. 8 37  
,, 38
- Mt. 16 27
- Mk.<sup>2</sup> 9 1
- Mt. 16 28<sup>b</sup>

<sup>1</sup> Or, "vexed."

<sup>2</sup> Called viii. 39 as in the Vulgate, and all the verses from Mark ix. are numbered one less than in our Authorised Version; the numbers of the Authorised Version are given here.

24 2 And after six days Jesus took with him Simon Cephas, and James, and John his brother, and brought them unto a high mountain, the three of them apart. And as they were praying,<sup>1</sup> Jesus was transfigured, and made into the form of another person, and his face did shine as the sun, and his raiment became exceeding white as snow, and even as the brightness of lightning, so that nothing on earth can become so white. And there appeared unto him Moses and Elijah talking with Jesus. And they thought that the time of his coming, destined to be accomplished at Jerusalem, was already come. Now Simon and they that were with him were oppressed with the drowsiness of sleep, and they were scarcely awakened,<sup>3</sup> and they saw his glory, and the two men that stood with him. And when these had begun to depart from him, Simon saith unto Jesus, Master, it is a good thing that we are here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah, not knowing what he said, because of the fear which had seized them. While he was yet saying this, thereupon a bright cloud overshadowed them: and when they had seen Moses and Elijah<sup>4</sup> entering into the cloud, they feared again. And a voice was heard out of the cloud, saying, This is my beloved Son, whom I have chosen;<sup>5</sup> hear ye him.

Mt. 17 1

Lu. 9 29<sup>a</sup>Mt. 17 2<sup>b</sup>Lu. 9 29<sup>b</sup>Mk. 9 3<sup>b</sup>,, 4<sup>b</sup>Lu. 9 31<sup>b</sup>

,, 32

,, 33<sup>a</sup>Mt. 17 4<sup>b</sup>Lu. 9 33<sup>c</sup>Mk. 9 6<sup>b</sup>Mt. 17 5<sup>a</sup>Lu. 9 34<sup>b</sup>Mt. 17 5<sup>b</sup>

<sup>1</sup> The Ferrar group of MSS. has this reading in Mark ix. 3, showing that those MSS. are influenced by the *Diatessaron*. Tatian used considerable freedom of harmonisation throughout this passage.

<sup>2</sup> "Him" is apparently an error of the Arabic for "them;" there is no such reading in any other MS.

<sup>3</sup> Or, "by an effort they wakened themselves."

<sup>4</sup> The Peschito has "Moses and Elijah;" and the Curetonian Syriac implies that they were the ones that entered the cloud.

<sup>5</sup> Cf. Revised Version, Luke ix. 35, "my chosen."

24	13 And when this voice was heard, Jesus was found alone. And when the disciples heard the voice, they fell on their face for the fear which had seized them. And Jesus came, and touched them, and said, Arise, be not afraid. And lifting up their eyes they saw Jesus even as he was. <sup>1</sup>	Lu. 9 36 <sup>a</sup> Mt. 17 6 ,, 7 ,, 8
17	And as they were coming down from the mountain, Jesus commanded them, and said unto them, Tell no man what ye have seen, until the Son of man riseth again from the dead. And they kept the saying among themselves, and told no man in those days that which they had seen. And they reasoned among themselves, What is this word which he said unto us: When I shall have risen from the dead? And his disciples asked him, saying, What is it then that the scribes say, that Elijah must first come?	Mk. 9 10 <sup>a</sup> Lu. 9 36 <sup>b</sup> Mk. 9 10 <sup>b</sup> ,, 11 <sup>a</sup> Mt. 17 10 <sup>b</sup>
21	He saith unto them, Elijah will come first to restore <sup>3</sup> all things; and how it was written of the Son of man that he should suffer many things and be rejected. But I say unto you, Elijah is come, and they knew him not, and did unto him whatsoever they wished, even as it is written of him. Even so the Son of man is going to suffer from them. Then understood the disciples, that he had spoken unto them of John the Baptist.	Mk. 9 12 ,, 13 Mt. 17 12 <sup>b</sup> ,, 13
25	And on the day whereon they came down from the mountain, there met him a multitude of many men, standing with his disciples; and the scribes were discussing with them. And when the men saw Jesus,	Mk. 9 14 ,, 15

<sup>1</sup> Perhaps an allusion to "as he is" (1 John iii. 2). As these words are evidently due to Tatian, this would imply that the first epistle of S. John was known to him.

<sup>2</sup> Or, Matt. xvii. 10<sup>a</sup>.

<sup>3</sup> Or, "put in order."

they drew near, and hastening for joy,<sup>1</sup>  
saluted him.<sup>2</sup>

- 24** 27 In that very day there came certain of the Pharisees, saying to him, Get thee out, and go hence: for Herod seeketh to 28 kill thee.<sup>3</sup> Jesus saith unto them, Go, and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I shall be perfected. 29 Howbeit I must be careful to-day and to-morrow, and depart the day following: for a prophet cannot perish outside Jerusalem.
- 30 And after that a man from the multitude came to him, and falling on his knees, said unto him, I beseech thee, O Lord, look upon 31 my son; he is my only one: for a spirit riseth unexpectedly upon him, and he be- 32 cometh lunatic, and feeleth ill.<sup>4</sup> And where-soever it falleth in with him, it dasheth him down: and he foameth, and grindeth with 33 his teeth, and trembleth.<sup>5</sup> And oft-times it casteth him into the water and into the fire to destroy him: and it hardly departeth 34 from him after it hath torn him. And I brought him to thy disciples, and they could 35 not cure him. Jesus answered, and said, O faithless and perverse generation, how long shall I be with you? and how long shall I 36 bear with you? bring thy son hither. And he brought him unto him: and when he saw him, straightway the spirit struck him; and falling on the ground, he raged and 37 foamed. And Jesus asked his father, How long time is it during which he *hath been*

Lu. 13 31

,, 32

,, 33

,, 9 38<sup>a</sup>Mt. 17 14<sup>b</sup>Lu. 9 38<sup>b</sup>,, 39<sup>a</sup>Mt. 17 15<sup>b</sup>

Mk. 9 18

Mt. 17 15<sup>c</sup>Lu. 9 39<sup>c</sup>

Mt. 17 16

,, 17

Mk. 9 20

,, 21

<sup>1</sup> Possibly due to a misreading of the Greek.

<sup>2</sup> Omitting Mark ix. 16, "And he asked the scribes, What question ye with them?"

<sup>3</sup> No reason is apparent for the insertion of this incident between the Transfiguration and the cure of the demoniac boy.

<sup>4</sup> Lit. "meeteth evil."

<sup>5</sup> Or, "crieth out."

- so? And he said, From youth even until  
**24** 38 now: but wherein thou canst, Lord, help me,  
 39 and have compassion on me. Jesus saith  
 unto him, If thou canst believe: then all  
 things are possible to him that believeth.  
 40 And straightway, weeping, the father of the  
 child cried out, saying, I believe, Lord; help  
 41 thou my lack of faith. And when Jesus  
 saw a running together of men, and their  
 assembling together at the cry, he rebuked  
 the unclean spirit, saying unto him, Thou  
 deaf spirit which speakest not, I command  
 thee, come out of him, and enter no more  
 42 into him. And the spirit the devil,<sup>1</sup> crying  
 out much, and rending him, went out: and many thought  
 43 that he was dead. But Jesus took him by  
 the hand, and raised him up, and gave him  
 44 to his father: and the boy was cured from  
 that hour. And they were all astonished  
 at the greatness of God.
- 45 And when Jesus had entered into the house, his disciples came near,<sup>2</sup> and questioning him between themselves and him, they said unto him, Why could not we cure him?  
 46 Jesus said unto them, Because of your lack of faith: verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence; and it shall remove; and nothing shall with-  
 47 stand you: for this kind can be cast out by nothing, save by fasting and prayer.
- 48 And when he had gone forth from thence, they passed through Galilee; and he was unwilling that any man should know about  
 49 him. And<sup>3</sup> he taught his disciples, and said unto them, Keep ye these sayings in your
- Mk. 9 22<sup>b</sup>  
 „ 23  
 „ 24  
 „ 25  
 „ 26  
 „ 27<sup>a</sup>  
 Lu. 9 42<sup>b</sup>  
 Mt. 17 18<sup>b</sup>  
 Lu. 9 43<sup>a</sup>
- Mk. 9 28  
 Mt. 17 20  
 Mk. 9 29  
 „ 30  
 „ 31<sup>a</sup>  
 Lu. 9 44<sup>a</sup>

<sup>1</sup> Lit. "the Satan."<sup>2</sup> Cf. Matt. xvii. 19.<sup>3</sup> Omitting Luke ix. 43<sup>b</sup>, "But while they wondered every one at all things that Jesus did."

- 24** 50 ears and hearts. For the Son of man shall be delivered up into the hands of men, and they shall kill him; and when he is killed, 51 he shall rise again on the third day. But they knew not the word, which he said unto them, for it was hidden from them, that they should not understand it: and they were afraid to ask him about this matter.
- 52 And they were exceeding sorry. Mt. 17 23<sup>b</sup>
- 25** 1 In that day this questioning arose among the disciples, for they said, Who of them 2 was the greater? And when they were come to Capernaum, and had entered into the house, Jesus saith unto them, What were ye reasoning among yourselves in the 3 way? But they held their peace, since „ 34<sup>a</sup> they had reasoned about this.
- 4 And when Simon was gone outside, they that received the didrachma<sup>1</sup> of the tribute, came to Cephas, and said unto him, Doth 5 not your master pay the didrachma? He „ 25 saith unto them, Certainly. And when Cephas had entered into the house, Jesus anticipated him, saying unto him, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll and tribute? from their sons, or from strangers?
- 6 Simon said unto him, From strangers. Jesus said unto him, Therefore the sons are free. Simon saith unto him, Yea. Jesus said unto him, Give thou also unto them as if a 7 stranger.<sup>2</sup> And lest it should distress them, „ 27 go thou to the sea, and cast a hook; and when thou hast opened the mouth of the fish that first cometh up, thou shalt find a stater: that take, and give it for me and thee.
- 8 In that hour came the disciples unto „ 18 1 Jesus, and said unto him, Who, think you,

<sup>1</sup> Lit. "two dirhems."

<sup>2</sup> Found in *Codex Algerinae Peckover.*

- is the greater in the kingdom of the  
 25 9 heavens ? But Jesus, knowing the reason- Lu. 9 47<sup>a</sup>  
 ings of their heart, called a child, and set Mk. 9 36  
 him in the midst : and taking him into his  
 10 arms, he said unto them, Verily I say unto Mt. 18 3  
 you, Except ye turn, and become as little  
 children, ye shall not enter into the kingdom  
 11 of the heavens. Whosoever receiveth one Lu. 9 48<sup>a</sup>  
 like this child in my name, receiveth me :  
 and whosoever receiveth me, receiveth not Mk. 9 37<sup>b</sup>  
 12 me, but him that sent me : for he that is Lu. 9 48<sup>c</sup>  
 less among you all, the same is greater.  
 13 But whosoever causeth one of these little Mt. 18 6  
 ones which believe in me, to stumble, it were  
 better for him if a great millstone should be  
 hanged about his neck, and he should be  
 sunk into the depth of the sea.  
 14 John answered, and said, Teacher, we saw Lu. 9 49  
 some one casting out devils in thy name ;  
 and we forbade him, because he followeth  
 15 thee not with us. Jesus saith unto them, Mk. 9 39  
 Forbid him not : for there is no man that  
 doeth mighty works in my name, and is able  
 16 quickly to speak evil of me. Everyone that Lu. 9 50<sup>b</sup>  
 17 is not against you is with you. Woe unto Mt. 18 7  
 the world because of strifes !<sup>1</sup> but woe to  
 that man through whom the strife cometh !  
 18 If thy hand or thy foot causeth thee to  
 stumble, cut it off, and cast it from thee :  
 for it is better for thee to enter into life  
 lame or maimed, than having two hands or  
 two feet to be cast into the fire kindled  
 19 for ever, where their worm dieth not, and Mk. 9 44  
 20 their fire is not quenched. And if thine eye Mt. 18 9<sup>a</sup>

<sup>1</sup> Omitting "for it must needs be that offences come." Aphraates here inserts before the missing part, "It must needs be that good come, and blessed be he by whom it cometh." It seems probable that some one struck out this latter, and in doing so erased too much. That it was originally in the *Diatessaron* is the more probable, as it occurs in the Clementine *Homilies*, xii. 29.

incite thee to strife, pluck it out, and cast it		
<b>25</b> 21 from thee: for it is better for thee to enter	Mk. 9	47 <sup>b</sup>
into the kingdom of God with one eye, than		
having two eyes to fall into the fire of		
22 Gehenna, where their worm dieth not, and	„	48
23 their fire is not quenched. Everyone shall	„	49
be salted with fire; and every sacrifice shall		
24 be salted with salt. How good is salt!	„	50 <sup>a</sup>
but if even the salt have lost its savour,	Lu. 14	34 <sup>b</sup>
25 wherein shall it be salted? It is fit neither	„	35
for the land nor for the dung; but it is cast		
out. He that hath ears to hear, let him		
26 hear. Let there be salt in yourselves, and	Mk. 9	50 <sup>c</sup>
be ye at peace one with another.		
27 And he arose <sup>1</sup> from thence, and came into	„	10 1
the borders of Judaea beyond Jordan: and		
great multitudes came unto him thither, and		
he healed them; and, as he had been wont,		
28 he taught them again. And there came	„	2
unto him Pharisees, to tempt him, and say		
unto him, Is it lawful for a man to put		
29 away his wife? <sup>2</sup> He said, What did Moses	„	3
30 command you? They said, Moses gave us	„	4
permission that, if any man wished, he might		
write a certificate of divorce, and put		
31 away his wife. Jesus answered, and said	„	5 <sup>a</sup>
unto them, Have ye not read this, He which	Mt. 19	4 <sup>b</sup>
made <i>them</i> from the beginning, made them		
32 male and female, and said, For this cause	„	5
shall a man leave his father and mother, and		
shall cleave to his wife; and they both shall		
33 be one body? So that now they are not	„	6
two, but one body. What therefore God		
hath joined together, let not man put		
34 asunder. The Pharisees said unto him, Why	„	7
did Moses consent that a certificate of		

<sup>1</sup> S. Mark's order is here preferred to S. Matthew's. The journey referred to at xxviii. 9 is the same, according to the evangelists; yet between the two statements of it Jesus is represented as walking in Galilee (xxvii. 30).

<sup>2</sup> Omitting Matt. xix. 3, "for every cause."

- divorcement should be given, and she should  
**25** 35 be put away? Jesus saith unto them, Moses Mt. 19 8  
 for the hardness of your heart gave you  
 permission to put away your wives: but in  
**36** the beginning it was not so. I say unto „ 9<sup>a</sup>  
 you, Whosoever shall put away his wife  
 without fornication, and shall marry another,  
**37** exposeth her to adultery. And when he had Mk. 10 10  
 entered into the house, his disciples asked „ 11  
**38** him also about the same thing. And he  
 saith unto them, Whosoever shall put away  
 his wife, and marry another, exposeth her  
**39** to adultery: and if a woman shall put away „ 12  
 her husband, and marry another, she committeth adultery: and whosoever marrieth her  
 when she is put away, committeth adultery.  
**40** His disciples said unto him, If between a Mt. 19 9<sup>b</sup>  
 husband and a wife there is such blame, it „ 10  
 is not expedient for a man to marry a wife.  
**41** He said unto them, All men do not endure „ 11  
 this saying, but he to whom it was given.  
**42** There are eunuchs, which were so born from „ 12  
 their mother's womb: and there are eunuchs,  
 which were made so by men: and there are  
 eunuchs, which made themselves eunuchs  
 for the sake of the kingdom of the heavens.  
 Let it please<sup>1</sup> him, whom it may.  
**43** Then were there brought unto him little „ 13<sup>a</sup>  
 children, that he should lay his hand on  
 them, and pray: and the disciples rebuked  
**44** those that were bringing them. When Jesus Mk. 10 13<sup>b</sup>  
 saw it, it grieved him, and he saith unto „ 14  
 them, Suffer the little children to come unto  
 me, and forbid them not: for of such is the  
**45** kingdom of God. Verily I say unto you, „ 15  
 Whosoever shall not receive the kingdom of  
 God as this little child, he shall not enter  
**46** into it. And he took them up into his arms, „ 16  
 and blessed them, laying his hand upon them.

<sup>1</sup> Or, "content."

- 26** 1 And the publicans and sinners drew near Lu.<sup>1</sup> 15 1  
 2 unto him, to hear his word. And the scribes „ 2  
 and Pharisees murmured, saying, This man receiveth sinners, and eateth with them.  
 3 And Jesus, when he had perceived their „ 3  
 murmuring, said unto them this parable,  
 4 What man of you that hath a hundred sheep, „ 4  
 if one of them wander, doth not leave the ninety and nine in the wilderness, and go and seek the straying *one*, until he find it?  
 5 Verily I say unto you, When he findeth it, Mt. 18 13<sup>b</sup>  
 he rejoiceth over it more than over the ninety  
 6 and nine which did not go astray. And he Lu. 15 5<sup>b</sup>  
 layeth it on his shoulders, and bringing it „ 6  
 home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my straying sheep.  
 7 Even so your Father, which is in the heavens, Mt. 18 14  
 willeth not that one of these little ones should perish, whom after erring he calleth  
 8 to repentance. I say unto you, that even so Lu. 15 7  
 there shall be joy in heaven over one sinner that repented, more than over ninety and nine righteous persons, which need no repentance.  
 9 And what woman having ten drachmas, „ 8  
 and losing one of them, doth not light a lamp, and sweep the house, and seek it diligently until she find it? And when she „ 9  
 findeth it, she calleth together her friends and neighbours, saying unto them, Rejoice with me, for I have found my drachma,  
 11 which was lost. I say unto you, that even „ 10  
 so there shall be joy in the presence of the angels of God over one sinner that repented, more<sup>2</sup> than over ninety and nine righteous persons, which need no repentance.

<sup>1</sup> Identified with Matt. xviii. 12–14, and put with it into a position due to the preference of S. Mark's order noticed at xxv. 27.

<sup>2</sup> This clause has evidently been copied from Luke xv. 7, where alone this allusion to ninety-nine is appropriate.

- 26 12 And again Jesus saith unto them another Lu. 15 11  
 13 parable, A certain man had two sons: and „ 12  
     the younger said unto him, Father, give me my portion of thy property that falleth to me.  
     And he divided unto them his substance.
- 14 And after a few days the younger son „ 13  
     gathered all together that belonged to him,  
     and took his journey into a far country: and there he squandered his substance in living
- 15 extravagantly. And when he had spent all, „ 14  
     there arose a mighty famine in that country,
- 16 and he was reduced to want, and went and „ 15  
     joined himself unto one of the citizens of that country; and he sent him into a field
- 17 to feed swine. And he longed to fill his „ 16  
     belly with the pods that those swine were
- 18 eating: and no man gave unto him. But „ 17  
     when he came to himself, he said, How many now of hired servants in my father's house abound in bread, and I am perishing with
- 19 hunger! I will arise and go to my father's „ 18  
     house, and will say unto him, My father, I have sinned against heaven, and in thy sight:
- 20 I am not worthy now to be called thy son: „ 19  
 21 make me as one of thy hired servants. And he „ 20  
     arose, and came to his father. But while he was yet afar off, his father saw him, and had compassion on him, and made haste, and fell
- 22 on his neck, and kissed him. And his son „ 21  
     said unto him, My father, I have sinned against heaven, and in thy sight: and I am
- 23 not worthy to be called thy son. His father „ 22  
     said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and with shoes clothe his feet:
- 24 and bring the fatted calf, and kill it, that we „ 23  
 25 may eat, and make merry: for this my son „ 24  
     was dead, and is alive; he was lost, and is
- 26 found. And they began to feast. Now his „ 25  
     elder son was in the field: and as he came,

- and drew nigh to the house, he heard the  
**26** 27 sound of the singing of many. And he called one of the lads, and asked him, What  
 28 is this ? He said unto him, Thy brother hath arrived ; and thy father hath killed the fatted calf, because he hath found him well.  
**29** And he was angry, and would not go in : and his father came out, and intreated him  
 30 to enter. But he said to his father, So many years do I serve thee as a slave ; and I never transgressed thy commandment : and *yet* thou never gavest me a kid, that I might feast  
 31 with my friends : and after this thy son came, having squandered thy substance with harlots, thou killedst for him the fatted  
 32 calf. His father said unto him, My son, thou art ever with me, and all mine is  
 33 thine. But it was meet to rejoice and to feast, since this thy brother, *that* was dead, is now alive : and *that* was lost, hath been found.  
**34** And he spake a parable unto his disciples, There was a certain rich man, and he had a steward, and he was denounced unto him,  
 35 that he had wasted his substance. His lord therefore called him, and saith unto him, What is this that I hear of thee ? give me the account of thy stewardship; for now thou  
 36 wilt<sup>1</sup> not be able to be my steward. The steward saith within himself, What shall I do, seeing that my lord taketh away the stewardship from me ? I cannot dig ; and  
 37 to beg I am ashamed. I know what I will do, that when I am put out of the stewardship, they may receive me into their houses.  
**38** Therefore calling unto him each one of his lord's debtors, he said unto the first, How  
 39 much owest thou unto my lord ? He said unto him, A hundred jars<sup>2</sup> of oil. He said
- Lu. 15 26      „      27      „      28      „      29      „      30      „      31      „      32      „      16 I      „      2      „      3      „      4      „      5      „      6

<sup>1</sup> Or, "canst not be my steward."      <sup>2</sup> Or, "vessels."

- unto him, Take thy bond,<sup>1</sup> sit down, and  
**26** 40 write quickly fifty jars. And he said to the Lu. 16 7  
 next, but how much owest thou unto my lord ? He said unto him, A hundred cors<sup>2</sup>  
 of wheat. He said unto him, Take thy account, sit down and write fourscore cors.  
**41** And his lord commended the steward of „ 8  
 unrighteousness, because he had done a wise deed : for the sons of this world are in their own generation wiser than the sons of the  
**42** light. And I say unto you, Make to yourselves friends from the money of this unrighteousness ; that, when it shall fail, they may receive you into the eternal tabernacles. „ 9  
**43** He that is faithful over a little is faithful „ 10  
 also in much : and he that is unrighteous over a little is unrighteous also in much.  
**44** If therefore ye have not been faithful in the „ 11  
 unrighteous money, who will commit to your  
**45** trust the true ? If therefore ye have not been found faithful in that which is not your own,<sup>3</sup> who will give you what is your own ?<sup>3</sup> „ 12
- 27** 1 Therefore have I likened the kingdom Mt. 18 23  
 of the heavens unto a certain king, that wished to make a reckoning with his servants.  
 2 And when he had begun to make *it*, one was „ 24  
 brought unto him, which owed him ten  
 3 talents.<sup>5</sup> But as he had not wherewith to „ 25  
 pay, his lord commanded him to be sold, and his wife, and children, and all that he had,  
 4 and payment to be made. And the servant, „ 26  
 falling down and worshipping, said unto him, Lord, have patience with me, and I will pay  
 5 thee all. And the lord of that servant had „ 27

<sup>1</sup> Or, "bill :" lit. "writing."

<sup>2</sup> A "cor" contained about 87 gallons.      <sup>3</sup> Or, "peculiar to you."

<sup>4</sup> In ver. 1-29 of this chapter Tatian has dealt very freely with the internal arrangement of passages relating to offences.

<sup>5</sup> Arabic "badra :" valued by some at 10,000 drachmas each.

- mercy, and released him, and forgave him  
**27** 6 his debt. But that servant went out and found one of his fellowservants, which owed him a hundred pence: and he laid hold on him, and treated him with hardness, saying,  
 7 Give me what thou owest. And the fellow-servant fell down at his feet, and besought him, saying, Grant me delay, and I will  
 8 satisfy thee. And he would not: but went and cast him into prison, till he should pay  
 9 the debt. And when the fellowservants of both saw what had happened, they were very displeased, and came and told unto their  
 10 lord all that had been done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt  
 11 because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-  
 12 servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay everything  
 13 that he owed. So shall also my Father which is in heaven do unto you, if a man forgive not his brother from his heart his trespasses.  
 14 Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him.  
 15 And if he sin against thee seven times in the day, and seven times in the day turn again to  
 16 thee, saying, I repent, forgive him. And if thy brother sin against thee, go and reprove him between thee and him alone: if he hear thee,  
 17 thou hast gained thy brother. But if he hear thee not, take with thee one or two; for in the mouth of two or three every word  
 18 standeth.<sup>1</sup> And if he hear not even them, tell it unto the church: and if he hear not the church also, let him be unto thee as a  
 19 publican and a heathen. Verily I say unto
- Mt. 18 28      29      30      31      32      33      34      35      Lu. 17 3      4      Mt. 18 15      16      17      18

<sup>1</sup> Or, "is confirmed."

- you, What things soever ye shall bind on earth shall be bound in heaven : and whatsoever ye loose on earth shall be loosed in  
**27** 20 heaven. Again I say unto you, If two of you shall agree on earth to ask anything, it shall be done for them by my Father which  
 21 is in heaven. For where two or three are gathered together in my name, there am I  
 22 in the midst of them. Then Cephas came near, and said unto him, Lord, how often, if my brother sin against me, shall I forgive  
 23 him ? until seven times ? Jesus said unto him, I say not unto thee, Until seven times ;  
 24 but, Until seventy times seven times.<sup>1</sup> For the servant, which knew his Lord's will, and prepared not for him according to his will,  
 25 shall be punished much ; but he that knew not, and did something worthy of punishment, shall be punished little. And every one, to whom much is given, of him shall much be required : and *every one*, to whom much is committed, at his hand much will be sought.
- 26 I came to cast fire upon the earth ; and I could wish that it were already kindled.  
 27 And I have a baptism to be baptized with ; and I am much straitened till it be accomplished.
- 28 See that ye despise not one of these little ones, which believe in me ; verily I say unto you, Their angels<sup>2</sup> always see the face  
 29 of my father which is in heaven. The Son of man came to save that which was lost.
- 30 And after these things Jesus walked in Galilee : for he would not walk in Judaea, because the Jews sought to kill him.

<sup>1</sup> Ciasca adds another "seven times." The Peschito adds "and seven times." Ephraem has "seventy times seven seven times."

<sup>2</sup> Addai alludes to this, saying, "Let your solicitude for the young lambs be great, for their angels behold the face of the invisible Father."

27	31	Now there came some which told him of the Galilaeans, whose blood Pilate mingled 32 with their sacrifices. Jesus answered, and said unto them, Think ye that these Galilaeans were sinners more than all the Galilaeans, so 33 that this happened unto them ? Nay: verily I say unto you, Except ye also all repent, 34 ye shall in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed <i>them</i> , think ye that they were guilty more than all the men that dwell in 35 Jerusalem ? Nay: verily I say unto you, Except ye all repent, ye also shall perish even as they.	Lu. <sup>1</sup>	13	1	
36		And he spake this parable unto them, A certain man had a fig-tree planted in his vineyard ; and he came seeking fruit thereon, 37 and found none. And he said unto the husbandman, Behold, for three years I come seeking fruit on this fig-tree, and find none : cut it down ; why doth it leave the ground 38 unoccupied ? The husbandman said unto him, Sir, let it alone this year also, that I 39 may dig about it, and dung it : and if indeed it bear fruit, <i>well</i> : but if not, next year cut it down.	,	6		
40		41	And when Jesus was teaching on the sabbath day in a certain synagogue, there was a woman there, which had a spirit of infirmity eighteen years ; and she was bowed together, 42 and could not raise herself up. And when Jesus saw her, he called her, and saith unto her, O woman, be set free from thine in- 43 firmity. And he laid his hand upon her : and immediately she was raised up, and glorified 44 God. The ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to	,	10	
				,	11	
				,	12	
				,	13	
				,	14	

<sup>1</sup> This passage seems correctly put before leaving Galilee for the Feast of Tabernacles. See note to Appendix X. here.

- the multitudes, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the
- 27** 45 sabbath. But Jesus answering saith unto him, Ye hypocrites, doth not each one of you on the sabbath day loose his ox or his ass from the stall, and go away to give him water? Ought not this woman, that is a daughter of Abraham, and whom Satan hath bound for eighteen years, to have been loosed from this bond on the day of the sabbath?
- 46 And as he said this, all his adversaries standing by were put to shame: and all the people rejoiced in all the marvellous things that were done by him.
- 28** 1 At that time the Jews' feast of Tabernacles was at hand. And the brethren of Jesus said unto him, Depart hence, and go into Judaea, that thy disciples may see the works which thou doest. Surely no man doeth anything in secret, and wisheth to be known openly. If thou doest this, manifest thyself to the world. For until this time even the brethren of Jesus did not believe in him.
- 5 Jesus said unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I bear witness of it, that its works
- 7 are evil. Go ye up unto this feast: but I go not up now unto this feast, because my
- 8 time is not yet accomplished. He said this, and remained in Galilee.
- 9 But when his brethren were gone up unto the feast, he removed from Galilee, and came into the borders of Judaea beyond Jordan;<sup>1</sup>
- 10 and great multitudes followed him; and he
- 11 healed them all there. And he departed, and went to the feast, not openly, but like
- 12 one who conceals himself. Now the Jews
- ,, 16
- ,, 17
- Jn. 7 2
- ,, 3
- ,, 4
- ,, 5
- ,, 6
- ,, 7
- ,, 8
- ,, 9
- ,, 10<sup>a</sup>
- Mt. 19 1<sup>b</sup>
- ,, 2
- Jn. 7 10<sup>b</sup>
- ,, 11

<sup>1</sup> Cf. note to xxv. 27.

- sought him at the feast, and said, Where is  
**28** 13 he ? And much murmuring took place there      Jn. 7 12  
 concerning him in the great multitude, which  
 had come to the feast : for some said, He is  
 good ; and others said, Nay, but he leadeth  
 14 the people astray. Howbeit no man spake      „ 13  
 an open word concerning him for fear of  
 the Jews.
- 15 But when the days of the feast of Taber-      „ 14  
 nacles were now dividing in half, Jesus went  
 16 up into the temple and taught. And the      „ 15  
 Jews marvelled, saying, How knoweth this  
 man letters, since he hath not learned ?
- 17 Jesus answered, and said, My teaching is not      „ 16  
 18 mine, but his that sent me. Whosoever  
 desireth to do his will, he shall know my  
 teaching, whether it be of God, or *whether*
- 19 I speak from myself. He that speaketh      „ 17  
 from himself, seeketh glory for himself : but  
 he that seeketh glory for him that sent him,  
 is true, and unrighteousness is not found in
- 20 his heart. Did not Moses give you the      „ 18  
 law,<sup>1</sup> and no one of you keepeth the law ?
- 21 Why do ye seek to kill me ? The multitude      „ 19  
 answered, and said unto him, Thou hast a  
 22 devil : who seeketh to kill thee ? Jesus  
 answered, and said unto them, I did one  
 work, and ye all marvel because of this.
- 23 Moses hath given you circumcision (not      „ 20  
 that it is of Moses but of the fathers); and
- 24 on the sabbath ye circumcise a man. And      „ 21  
 if a man is circumcised on the day of the  
 sabbath, so that the law<sup>2</sup> of Moses may not  
 be broken ; are ye wroth with me because I  
 made an entire man whole on the day of the
- 25 sabbath ? Judge not according to appear-      „ 22  
 ance, but give a righteous decision.
- 26 And some out of Jerusalem said, Is not      „ 23  
 „ 24  
 „ 25

<sup>1</sup> Arabic, "sunna."

<sup>2</sup> Arabic, "rāmūs," i.e. νόμος.

- 28 27 this he whom they seek to kill ? And lo, Jn. 7 26  
 he speaketh openly to them, and they say  
 nothing unto him. Think you, that our  
 elders know that this man is really the  
 28 Messiah ? But this man is known whence  
 he is : now when the Messiah cometh, no  
 29 man will know whence he is. But Jesus  
 lifting up his voice, while he was teaching  
 in the temple, said, Ye both know me, and  
 know whence I am ; and I am not come of  
 myself, but he that sent me is true, whom  
 30 ye know not. But I know him ; because I  
 31 am from him, and he sent me. And they  
 sought to take him : and no man laid his  
 hand on him, because his hour was not  
 32 yet come. But of the multitude many  
 believed in him ; and they said, Will the  
 Messiah when he cometh, do more signs  
 than those which this man doeth ?      „ 29<sup>1</sup>  
 33 And a certain man<sup>2</sup> out of that multi- Lu. 12 13  
 tude said unto the Lord, Teacher, tell my  
 brother to divide the inheritance with me.  
 34 Jesus said unto him, Man, who appointed      „ 14  
 35 me a judge and a divider over you ? And      „ 15  
 he said unto his disciples, Beware of every  
 evil : for life consisteth not in the abund-  
 36 ance of possessions. And he set this parable      „ 16  
 before them, The ground of a certain rich  
 37 man brought forth abundant fruits : and he      „ 17  
 reasoned within himself, saying, What shall  
 I do, because I have not a place where I can  
 38 collect my fruits ? And he said, This will      „ 18  
 I do : I will pull down the buildings of my  
 barns, and build again, and make greater  
 ones ; and there will I collect all my corn  
 39 and my goods. And I will say to my soul,      „ 19

<sup>1</sup> Repeated xxxiv. 48.<sup>2</sup> This passage seems to have been asserted here on account of its similarity of subject with what follows at ver. 42, etc. It is thus made to appear as if the incident happened at the Feast of Tabernacles.

- Soul, thou hast many goods laid up for many years ; take thine ease ; eat, drink, enjoy
- 28** 40 thyself. God said unto him, O destitute of understanding, this night thy soul shall be taken away from thee ; and the things which thou hast prepared, whose shall they be ? Lu. 12 20
- 41 So is he that layeth up treasures for himself, „ 21 and is not rich toward God.
- 42 And when Jesus had walked on his way, Mk. 10 17 there came near<sup>2</sup> to him a young man of the rulers, and fell upon his knees, and asked him, saying, Good Teacher, what shall I do
- 43 that I may have eternal life ? Jesus said „ 18 unto him, Why callest thou me good ? whereas there is none good save one, even
- 44 God. Thou knowest the commandments :<sup>3</sup> „ 19<sup>a</sup> if thou desirest to enter into life, keep the Mt. 19 17<sup>b</sup>
- 45 commandments.<sup>4</sup> The young man said unto „ 18<sup>a</sup> him, Which commandments ?<sup>3</sup> Jesus said
- 46 unto him, Do not commit adultery, Do not Mk. 10 19<sup>b</sup> steal, Do not kill, Do not speak false witness, Do not defraud, Honour thy father and thy mother, and, Love thy neighbour as
- 47 thyself. The young man said unto him, All „ 20 these things have I guarded from my youth :
- 48 what is *there* then that I lack ? And Jesus Mk. 10 21<sup>a</sup> looking upon him loved him, and said unto
- 49 him, If thou desirest to be perfect, one Mt. 19 21<sup>b</sup> thing thou lackest, go away, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven : and take up
- 50 thy cross, and follow me. At this word „ 22 the young man frowned, and he went away

<sup>1</sup> Tatian here resumes the thread of the common order of S. Matthew and S. Mark, which he dropped at the close of xxv., but whether Jesus has meanwhile returned to the place, where they represent this as happening, viz. "the borders of Judaea beyond Jordan," is not made clear.

<sup>2</sup> Omitting "running."

<sup>3</sup> Arabic, "awâmir."

<sup>4</sup> Arabic, "was-âyâ," primarily meaning a commission from one dying, but used also of the "ten commandments."

- 28 51 sad; for he was very rich. And Jesus { Lu. 18 23<sup>b</sup>  
 seeing his sadness, looked towards his dis- " 24<sup>a</sup>  
 ciples, and saith unto them, How difficult  
 it is for them that have riches to enter into  
 the kingdom of God ! Mk. 10 23
- 29 1 Verily I say unto you, It is difficult for Mt. 19 23<sup>b</sup>  
 a rich man to enter into the kingdom of  
 2 heaven. And again I say unto you, It is " 24  
 easier for a camel to press through the eye  
 of a needle, than for a rich man to enter  
 3 into the kingdom of God. And the dis- Mk. 10 24  
 ciples were amazed at these words. But  
 Jesus answered again, and said unto them,  
 My children, how difficult it is for them  
 that trust in their possessions to enter into  
 4 the kingdom of God. And they that heard " 26  
 were the more astonished, saying among  
 themselves, being now afraid, Who, think  
 5 you, can be saved ? And Jesus looking " 27  
 upon them, said unto them, With men this  
 is not possible, but with God. God can do  
 6 all things. Simon Cephas saith unto him, Lu. 18 28  
 Lo, we have left all, and followed thee :  
 7 what then shall we have ? Jesus saith { Mt. 19 27<sup>b</sup>  
 unto them, Verily I say unto you, Ye which " 28  
 have followed me, in the new world when  
 the Son of man shall sit on the throne of  
 his glory, ye also shall sit upon twelve  
 thrones, and shall judge the twelve tribes  
 8 of Israel. Verily I say unto you, There is Mk. 10 29<sup>b</sup>  
 no man that leaveth houses, or brethren, or  
 sisters, or father, or mother, or wife, or  
 children, or kindred, or lands, for the king-  
 dom of God's sake, or for my sake, and for  
 9 my gospel's sake, and that doth not receive Lu. 18 30  
 twice as many in this time and in the world  
 10 to come inherit eternal life: now in this Mk. 10 30<sup>b</sup>  
 time, houses, and brethren, and sisters, and  
 mothers, and children, and lands, with per-  
 secution; and in the world to come ever-

- |    |    |  |                     |    |
|----|----|--|---------------------|----|
| 29 | 11 | lasting life. Many <i>that are</i> first shall be last; and the last first.  | Mk. 10              | 31 |
| 12 |    | And when the Pharisees had heard all these things, because they loved riches, they   | Lu. <sup>1</sup> 16 | 14 |
| 13 |    | scoffed at him. But Jesus knowing what was in their hearts, said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men, is small in the sight of God. | "                   | 15 |
| 14 |    | And he began to say, A certain man was rich, and was clothed in silk and purple, and   | "                   | 19 |
| 15 |    | enjoyed himself surpassingly every day: and there was a certain beggar named Lazarus, who lay at the rich man's gate afflicted with  | "                   | 20 |
| 16 |    | sores, and longed to fill his belly out of the crumbs that fell from the rich man's table; so that the dogs came and licked his sores.   | "                   | 21 |
| 17 |    | And it happened that the beggar died, and the angels carried him into Abraham's bosom: and the rich man also died, and was   | "                   | 22 |
| 18 |    | buried. And while he was tormented in the lower world, he lifted up his eyes from afar off, and saw Abraham, and Lazarus in his  | "                   | 23 |
| 19 |    | bosom. And he cried with a loud voice, and said, Father Abraham, have mercy on me, and send Lazarus, that he may wet the tip of his finger with water, and moisten my tongue; for behold, I am scorched in                           | "                   | 24 |
| 20 |    | this flame. Abraham said unto him, My son, remember that thou receivedst good things in thy lifetime, and Lazarus his calamities: but now behold, he resteth here,   | "                   | 25 |
| 21 |    | but thou art tormented. Add to all these things, that between us and you a great   | "                   | 26 |

<sup>1</sup> This passage appears to have been removed to this position for the purpose of comparing its teaching about the use of riches with that of the passages which here precede and follow it. The words "all these things" are thus applied differently. Cf. pp. 32, 33.

<sup>2</sup> Aphraates adds "and no man gave unto him;" cf. Luke xv. 16.

abyss hath been placed, <sup>1</sup> so that they that wish to cross from hence to you may not be able, nor to cross over from thence to us.	
<b>29</b> 22 He said unto him, I beseech thee therefore, my father, to send him unto my father's	Lu. 16 27
23 house: for I have five brethren; that he may go, lest they also sin, <sup>2</sup> and come into	,, 28
24 this place of torments. Abraham saith unto him, They have Moses and the	,, 29
25 prophets; let them hear them. He said unto him, Nay, my father Abraham: but if	,, 30
one of the dead go to them, they will re- 26 pent. Abraham saith unto him, If they	,, 31
hear not Moses and the prophets, not even if one of the dead rise again, will they believe him.	
<b>27</b> The kingdom of heaven is like unto a man that is a householder, which went out early	Mt. 20 1
in the morning to hire labourers into his vine- 28 yard. And when he had made an agreement	, 2
with the labourers for a penny a day for	
each labourer, he sent them into his vine- 29 yard. And he went out about the third	
hour, and seeing others standing in the	
30 marketplace idle, he said unto them, Go ye also into my vineyard, and that which is fair	
31 I will give you. And they went their way.	
And again he went out at the sixth and	
ninth hour, and did likewise, and sent them.	
<b>32</b> And about the eleventh hour he went out,	
and finding others standing idle, he said unto	
<b>33</b> them, Why stand ye all the day idle? They	
said unto him, Because no man hath hired	
us. He said unto them, Go ye also into the	
vineyard; and <sup>3</sup> that which is fair ye shall	

<sup>1</sup> Or, "is placed."

<sup>2</sup> Mr. Rendel Harris accounts for this peculiar reading as arising from the confusing of two similar Greek words.

<sup>3</sup> "And . . . receive" is omitted in the Revised Version as deficient in MS. authority. It seems to have been added from the preceding verses to

29	34 receive. And when even was come, the lord of the vineyard said unto his overseer, Call the labourers, and pay them their hire: begin indeed from the last, and continue	Mt. 20	8
35	until the first. And the labourers of the	"	9
eleventh hour came and received every man			
36	a penny. And when the first were come, they supposed that they were going to receive more; but they also received every man a	"	10
37	penny. And when they received it, they	"	11
38	murmured against the householder, saying,	"	12
These last have laboured one hour, and thou hast made them equal unto us, which have borne the scorching heat of the day and its			
39	burden. He answered one of them, and said,	"	13
Friend, I do thee no wrong: didst not thou			
40	agree with me for a penny? Take up that	"	14
which is thine, and go thy way; but it is my			
will to give unto this last, even as I have			
41	given unto thee. Either have I not a right	"	15
to do what I will about mine own business?			
or perchance is thine eye evil, because I am			
42	good? So the last shall be first, and the	"	16
first last: many are called, and few chosen.			
43	And when Jesus entered into the house	Lu. 14	1
of a certain ruler of the Pharisees on a			
sabbath day to eat bread, they were watch-			
44	ing him to see what he would do. And there	"	2
was before him a certain man which had			
45	the dropsy. Jesus answered, and said unto	"	3
the lawyers and Pharisees, Is it lawful to			
46	heal on the sabbath? But they held their	"	4
peace. However he took him, and healed			
47	him, and let him go. And he said unto	"	5
them, Of which of you shall a son or an ox			
fall into a well on a sabbath day, and he			
will not straightway draw him up, and give			

make the eleventh hour correspond to the others mentioned. But, in fact, the eleventh was an exceptional hour, not being one of the regular quarters of the day.

29	48 him to drink ? And they could not answer him a word unto these things.	Lu. 14	6
30	1 And he set a parable before those which were bidden there, because he saw them	"	7
	2 choosing out the chief couches : When any one bids thee to a feast, do not go to recline in the chief place of the assembly ; lest haply a more honourable man than thou be there,	"	8
	3 and he that bade you, come and say to thee, Give this man place ; and thou be put to shame in the presence of them that stand by, and another place shall receive thee.	"	9
	4 But when thou art bidden, go and lie down last ; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher : and thou shalt have glory in the presence of all them that are invited with	"	10
	5 thee. For everyone that exalteth himself shall be humbled, and every one that humbleth himself shall be exalted.	"	11
6	And he said to him that had bidden him, When thou makest a supper or a breakfast, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours ; lest haply they also bid thee, and a recompense be	"	12
7	made thee. But when thou makest a feast, bid the poor, the weak, the lame, and the	"	13
8	blind : and thou shalt be blessed ; because they have not from whence they may recompense thee : that thy recompense may be made in the resurrection of the righteous.	"	14
9	When one of them that were bidden had heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.	"	15
10	Jesus answering again in parables, said,	Mt. <sup>2</sup> 22	1

<sup>1</sup> Cf. xxxii. 21 taken from Luke xviii. 14, and xl. 40 taken from Matt. xxiii. 12.

<sup>2</sup> Tatian is at variance with most modern harmonists in combining as one the two parables of S. Matthew and S. Luke. The position he assigns to the result is not at variance with S. Luke, but is earlier than S. Matthew places it.

- 30** 11 The kingdom of the heavens is likened unto Mt. 22 2  
 a certain king, which made a feast for his  
 son, and prepared a great banquet, and  
 12 invited many: and he sent forth his servants  
 at the time of the banquet to signify to them  
 that were bidden, Come; for all things are  
 ready for you: and they would not come. Lu. 14 16<sup>b</sup>
- 13 But they all began with one mouth<sup>1</sup> to Mt. 22 3<sup>b</sup>  
 excuse themselves. The first saith unto  
 them, Tell him, I have bought a farm, and I  
 am obliged to go out to see it: I beseech  
 14 thee, let me go, for I am excused. And Lu. 14 18  
 another said, I have bought five yoke of  
 oxen, and I go to look at them: I beseech  
 15 thee to let me go, for I am excused. And Lu. 14 19  
 another said, I have married a wife, and  
 therefore I cannot come.
- 16 Again the king sent forth other servants, Mt. 22 4  
 saying, Tell them that are bidden, My feast  
 is prepared: my oxen and my fatlings are  
 killed, and all things are ready: come to  
 17 the banquet. But they disregarded it, and Lu. 14 21<sup>a</sup>  
 went their ways, one to his farm, and an-  
 18 other to his merchandise: but the rest laid Lu. 14 21<sup>a</sup>  
 hold on his servants, and entreated them  
 19 shamefully, and killed them. And one of Mt. 22 7  
 the servants came, and told his lord that  
 20 which had happened. But the king, when  
 he heard *it*, was wroth; and he sent his  
 armies, and they destroyed those murderers,  
 21 and burned their cities. Then saith he to Lu. 14 21<sup>b</sup>  
 his servants, The banquet is ready; and they  
 22 that were bidden were not worthy. Go out  
 quickly into the streets and lanes of the city,  
 and bring in hither the poor and sick and  
 lame and blind. And the servants did as  
 23 the king had commanded them; and they  
 came, and said unto him, Lord, we have done  
 whatsoever thou didst command, and yet

<sup>1</sup> Or, "saying."

30 24 there is room here. And the lord said unto Lu. 14 23<sup>a</sup>  
 his servants, Go out into the highways and  
 lanes and wider roads, and whomsoever ye Mt. 22 9<sup>b</sup>  
 shall find, invite to the banquet, and con- Lu. 14 23<sup>b</sup>  
 strain them to come in, that my house may  
 25 be filled. I say unto you, that no one of „ 24  
 those men which were invited shall taste of  
 26 my breakfast. And the servants went out Mt. 22 10  
 into the highways, and gathered together all  
 that they found, good and bad: and the  
 banqueting house was filled with those re- „ 11  
 27 clining. But when the king came in to see „  
 those reclining, he saw there a man not „ 12  
 28 clothed in a wedding-garment: and he saith  
 unto him, Friend, how camest thou in hither  
 not having a wedding-garment? And he  
 29 was speechless. Then the king said to the „ 13  
 attendants, Bind his hands and feet, and  
 cast him out into the outer darkness; there  
 shall be the weeping and gnashing of teeth.  
 30 Many are called, and few chosen. „ 14  
 31 After these things was the Jews' feast of Jn.<sup>1</sup> 5 1<sup>a</sup>  
 unleavened bread; and Jesus went forth to Lu.<sup>2</sup> 17 11  
 32 go unto Jerusalem. And as he was making „<sup>3</sup> 12  
 the journey<sup>4</sup> there met him ten leprous men,  
 33 which stood afar off: and they lifted up „ 13  
 their cry, saying, Jesus, Master, have mercy  
 34 on us. And when he saw them, he said „ 14  
 unto them, Go and shew yourselves unto the  
 priests. And when they went, they were  
 35 cleansed. And one of them, when he saw „ 15  
 that he was cleansed, turned back, and with  
 36 a loud voice praised God; and he fell upon „ 16  
 his face before the feet of Jesus, giving him  
 37 thanks: and he was a Samaritan. Jesus „ 17  
 answered, and said, Were not they that were  
 cleansed ten? and the nine, where are they?

<sup>1</sup> Repeated from xxii. 9 with variation. <sup>2</sup> Part only, and varied.

<sup>3</sup> Varied: omitting "through the midst of Samaria and Galilee."

<sup>4</sup> Or, "going in the way."

- 30 38 Not even one of them hath turned aside to Lu. 17 18  
 come and give glory to God, save this one,  
 39 who is of an alien tribe. He saith unto " 19  
 him, Arise, go thy way: thy faith hath  
 40 made thee whole. And as they were in the Mk. 110 32  
 way, going up to Jerusalem, Jesus was going  
 before them: and they were amazed; and  
 they were following him afraid. And he  
 took his twelve disciples apart, and began  
 to make known to them, between himself  
 and them, the things that were going to  
 41 happen unto him. For he saith unto them, Lu. 18 31<sup>b</sup>  
 We are going up to Jerusalem, and all the  
 things that are written in the prophets con-  
 cerning the Son of man shall be accomplished.  
 42 He shall be delivered unto the chief priests Mk. 10 33<sup>b</sup>  
 and the scribes; and they shall condemn  
 him to death, and shall deliver him unto  
 43 the Gentiles: and they shall mock him, and " 34<sup>a</sup>  
 scourge him, and shall spit into his face:  
 44 they shall condemn him: they shall crucify Lu. 18 33  
 and kill him: and the third day he shall  
 45 rise again. And they understood none of " 34  
 these things; but this saying was hid from  
 them, and they knew not these things that  
 were said.
- 46 Then came near to him the mother of Mt. 20 20  
 the sons of Zebedee, herself and both her  
 sons, and worshipped him, and asked some-  
 thing of him. He said unto her, What wilt " 21<sup>a</sup>  
 47 thou? And there came near unto him Mk. 10 35  
 James and John, her sons, and said unto  
 him, Teacher, we wish that thou shouldest  
 48 do for us whatsoever we shall ask. He " 36  
 saith unto them, What will ye that I should  
 49 do for you? They said unto him, Grant " 37  
 unto us that one may sit on thy right, and  
 the other on thy left, in thy kingdom and  
 50 glory. But Jesus saith unto them, Ye " 38

<sup>1</sup> Varied: resuming S. Mark's order from xxix. 11.

- know not what ye ask. Are ye able to drink the cup that I am going to drink? and to be baptized with the baptism that I  
**30** 51 am going to be baptized with? They said unto him, We are able. Jesus saith unto them, The cup that I am going to drink ye shall drink; and with the baptism that I am going to be baptized with shall ye be  
**52** baptized: but that ye should sit on my right and on my left is not mine to give: but *it is for them* for whom my Father hath  
**31** 1 prepared it. And when the ten had heard it, they were moved with indignation at  
**2** James and John. And Jesus calleth them, and saith unto them, Ye know that the chiefs of the Gentiles are their lords, and their rulers are those who have dominion  
**3** over them. It shall not be so among you: but whosoever shall wish to become the greater among you, let him be your minister:  
**4** and whosoever shall wish to be the first of  
**5** you, let him be the servant of all. Even as the Son of man also came not to be ministered unto, but to minister, and to give his life as a ransom for many.  
**6** He said these things, and went round the villages and cities, and taught, and made  
**7** a journey unto Jerusalem. And a certain man asked him, Are they few that shall be saved? Jesus answered, and saith unto  
**8** them, Strive to enter in through the narrow gate: for I say unto you, Many shall seek to enter in, and shall not find *it*.  
**9** From the hour, when the master of the house shall rise up, and shut the door, ye shall be standing without, and shall knock at the door, and shall begin to say, Lord, open to us; and he shall answer and say, I say unto you,<sup>1</sup> I know you not whence

<sup>1</sup> "I tell you" removed from ver. 11.

Mk. 10 39

40

41

42

43

44

Mt. 20 28

Lu. 13 22

23

24

25

- 31 10 ye are ; and ye shall begin to say, We did eat in thy presence, and drink, and thou 11 didst teach in our streets ; and he shall say unto you, I know you not whence ye are ; depart from me, ye servants of iniquity.<sup>1</sup>
- 12 There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, but yourselves cast forth 13 without. And they shall come from the east and west, and from the north and south, and shall recline in the kingdom of God.
- 14 And then the last shall become first, and the first shall become last.
- 15 And when Jesus had entered and walked 16 through Jericho, a certain man Zacchaeus by name, a rich man, and the chief of the 17 publicans, wished to see Jesus, who he was ; and could not for the closeness of the crowd, because Zacchaeus was little in stature.
- 18 And he made haste and went before Jesus, and climbed up into a sycomore tree to see Jesus : for so he was going to pass by.
- 19 And when Jesus was come to the place, he saw him, and said unto him, Zacchaeus, make haste, and come down ; to-day I must be in 20 thy house. And he made haste, and came 21 down, and received him joyfully. And when they had all seen it, they murmured, saying, He hath gone in to a man that is a sinner,
- 22 and remained. But Zacchaeus stood *still*, and said unto Jesus, Behold, the half of my goods, Lord, I give to the poor ; and what I have taken in excess from each man I 23 restore fourfold. Jesus saith unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
- 24 For the Son of man came to seek and to save that which was lost.

<sup>1</sup> Or, "lies."    <sup>2</sup> On this displacement of S. Luke's order see note to xxxi. 25.

31 25	And when Jesus went out from Jericho, himself and his disciples, a great multitude 26 followed him, and a blind man was sitting by the wayside begging: and his name was 27 Bartimaeus, <sup>2</sup> the son of Timaeus. And hear- ing the sound of a multitude going by, he 28 inquired who it was. They said unto him, 29 Jesus of Nazareth passeth by. And when he had heard that it was Jesus, he cried with a loud voice, saying, Jesus, thou son of 30 David, have mercy on me. And they that were going in front of Jesus rebuked him, that he should hold his peace: but he cried out the more, saying, Thou son of David, 31 have mercy on me. And Jesus stood <i>still</i> , and commanded him to be called. And they called the blind man, saying unto him, Be of good cheer: rise, for behold, he calleth 32 thee. And the blind man, casting away his garment, stood up, and came to Jesus. 33 Jesus said unto him, What wilt thou that I should do unto thee? And the blind man said unto him, My lord and master, that thou mayest open mine eyes, and I 34 may see thee. <sup>4</sup> And Jesus had mercy on him, and touched his eyes, and said unto him, Receive thy sight: thy faith hath 35 made thee whole. And immediately he received his sight, and followed him, prais- ing God: and all the people that saw it, gave praise unto God.	Lu. <sup>1</sup> 18 35 <sup>a</sup> Mt. 20 29 <sup>b</sup> Lu. 18 35 <sup>b</sup> Mk. 10 46 <sup>b</sup> Lu. 18 36 ,, 37 Mk. 10 47 <sup>a</sup> Lu. 18 38 ,, 39 <sup>a</sup> Mk. <sup>3</sup> 10 48 <sup>b</sup> ,, 49 ,, 50 ,, 51 Mt. 20 34 <sup>a</sup> Lu. 18 42 <sup>b</sup> ,, 43
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<sup>1</sup> Or Mark x. 46<sup>a</sup>. Placed after leaving Zacchaeus's house in accordance with S. Mark's account, from which the words "went out" are taken. See Introduction, p. 34.

<sup>2</sup> Arabic, "Ibn-Timî."

<sup>3</sup> Or Luke xviii. 39<sup>b</sup>.

<sup>4</sup> This reading is in the Curetonian Syriac of S. Matthew and S. Luke. Ephraem and Aphraates do not quote it, but Ephraem's comment is "that He might be visible and manifest unto him," etc. And at Moes. p. 248, he says, "who could open the eyes of the blind, *that they might see Him*." We may conclude that this reading is due to Tatian.

- 31 36 And he employed a parable,<sup>1</sup> for the Lu. 19 11<sup>b</sup>  
 reason that he was near Jerusalem, and  
 because they supposed that the kingdom of  
 God would be made known at that time.  
 37 He saith unto them, A certain man of a „ 12  
 noble family went into a far country, to  
 receive for himself a kingdom, and to return.  
 38 And when he had called his ten servants, „ 13  
 he gave them ten minas, and saith unto  
 them, Trade ye *herewith* until my arrival.  
 39 But his citizens hated him, and sent ambas- „ 14  
 sadors after him, saying, We do not wish  
 40 this man to reign over us. And when he „ 15  
 came back again, having received the king-  
 dom, he commanded the servants, unto  
 whom he gave the money, to be called to  
 him, that he might know how much each  
 41 one had traded. And the first came, saying, „ 16  
 Lord, thy mina hath acquired ten minas  
 42 more. The king said unto him, O thou „ 17  
 good and faithful servant, who hast been  
 found faithful in a very little, be thou  
 43 holding authority over ten districts. And „ 18  
 another came, saying, Lord, thy mina hath  
 44 gained five minas. And to this man he „ 19  
 said, Thou also shalt be holding authority  
 45 over five districts. And another came, say- „ 20  
 ing, Lord, behold thy mina, which I kept  
 46 laid up in a napkin: I feared thee, because „ 21  
 thou art an austere man: thou takest up  
 that which thou layedst not down, thou  
 exactest that which thou gavest not, and  
 47 reapest that which thou sowedst not. His „ 22  
 lord said unto him, Out of thy mouth I  
 judge thee, thou wicked servant, negligent<sup>2</sup>  
 and destitute of confidence.<sup>3</sup> Thou knewest

<sup>1</sup> Tatian does not identify this parable with that of the talents (Matt. xxv. 14-30), which he inserts at xlivi. 22-38.

<sup>2</sup> Cf. Matt. xxv. 26, "slothful."

<sup>3</sup> Curetonian Syriac, "that art not faithful."

- that I am an austere man, taking up that  
which I laid not down, and reaping that
- 31** 48 which I sowed not; wherefore didst thou Lu. 19 23  
not place my money at the bank, so that at  
my coming I might have exacted it with
- 49 interest? And he said unto them that „ 24  
stood by, Take away from him the mina,  
and give it unto him that hath the ten
- 50 minas. They said unto him, Lord, he hath „ 25  
51 ten minas. He saith unto them, I say unto „ 26  
you, Unto every one that hath shall be  
given; but from him that hath not, even  
that which he hath shall be taken away
- 52 from him. Howbeit those mine enemies, „ 27  
which did not wish me to reign over them,  
bring hither, and slay them before me.
- 32** 1<sup>1</sup> And when Jesus had entered Jerusalem, Mt. 21 12<sup>a</sup>  
he went up into the temple of God; and he Jn. 2 14<sup>a</sup>
- 2 found there oxen, sheep, and doves. And Mt. 21 12<sup>b</sup>  
when he saw them that sold and bought, Jn. 2 14<sup>b</sup>  
and the money changers sitting, he made „ 15  
for himself a scourge of cords, and cast all  
of them out of the temple, the sheep also,  
and the oxen, and the money changers,  
whose money he poured out, and overthrew  
the tables, and the seats of them that sold
- 3 the doves; and he was teaching and saying „ 2 13  
unto them, Is it not written, My house is a  
house of prayer for all nations: but ye have
- 4 made it a den of robbers? And to them Jn. 2 16  
that sold the doves he said, Take these  
things hence; and make not my Father's
- 5 house a house of merchandise. And he Mk. 11 16  
suffered not that any man should carry
- 6 vessels through the temple. And his dis- Jn. 2 17  
ciples remembered the scripture, The zeal

<sup>1</sup> On the identification of the Cleansing of the Temple in S. John with that in the Synoptists, see Introduction, p. 33.

<sup>2</sup> Mk. xi. 17 seems to agree more closely with the text than the reference given in the Arabic.

32 7 of thine house hath eaten me up. The Jn. 2 18  
 Jews answered and said unto him, What sign shewest thou unto us, that thou 8 shouldest do this? Jesus answered, and said unto them, Destroy this temple, and in 9 three days I will raise it up. The Jews said unto him, In forty and six years was this temple built, and wilt thou raise it up 10 in three days? But<sup>1</sup> he spake unto them of the temple of his body: that when they destroyed it, he would raise it up in three 11 days. And when he rose again from the dead, his disciples remembered that he had said this; and they believed the scriptures, 12 and the saying that Jesus spake. And Mk. 12 41  
 Jesus sat down<sup>2</sup> over against the treasury, and observed how the multitudes cast their offerings into the treasury: and many that 13 were rich cast in much. And there came a poor widow, and she cast in two mites.<sup>3</sup> 14 And Jesus called his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than *they* all into the 15 treasury: for all these did cast in of the superfluity of their substance into the ark<sup>5</sup> of the offering of God; but she of her want did cast all that she possessed.<sup>6</sup> 16 And he set before them this parable<sup>7</sup> Lu. 18 9  
 about certain which trusted in themselves that they were righteous, and despised the 17 rest. Two men went up into the temple to pray; the one a Pharisee, and the other

<sup>1</sup> Aphraates has, "And his disciples understood that he spake of his body, in that he would, after they had broken it, raise it up in three days."

<sup>2</sup> Placed a little earlier than the evangelists have it, but during the same visit to Jerusalem.

<sup>3</sup> Omitting Mark xii. 42<sup>b</sup>, "which make a farthing."

<sup>4</sup> Or Mark xii. 43 slightly varied. <sup>5</sup> Lit. "house."

<sup>6</sup> Omitting "even all her living."

<sup>7</sup> S. Luke puts this parable before the arrival at Jericho. Tatian seems to have thought it likely from its nature to have been spoken in the temple.

32	18	a publican. The Pharisee stood and prayed thus with himself, Lord, I thank thee, that I am not as the rest of men, unjust, adulterers,	Lu. 18 11
19		extortioners, or even as this publican. But I fast twice in the week, and I give tithes	„ 12
20		of all my substance. And the publican, standing afar off, would not lift up even his eyes unto heaven, but smote his breast, saying, Lord, be propitious to me the	„ 13
21		sinner. I say unto you, This man went down to his house justified more than the Pharisee: Every <sup>1</sup> one that exalteth himself shall be humbled; and every one that humbleth himself shall be exalted.	„ 14
22		And when evening was come, he left them all, and went forth outside the city to Bethany, himself and the twelve, and was	{ Mk. 21 11-17 Mt. 21 17
23		there. And all the people, because they knew the place, came unto him; and he received them; and he healed those that	Lu. 9 11
24		had need of healing. And on the morning after, when he returned from Bethany to	Mk. 11 12
25		the city, he hungered. And he saw from afar beside the road a fig-tree having leaves, and he came to it, that he might find something on it: and when he was come, he found nothing on it but leaves; for it was	„ 13
26		not the season of figs. And he said unto it, Henceforward and for ever no man shall eat fruit from thee. <sup>4</sup> And his disciples heard it.	„ 14
27		And they came to Jerusalem. Now there was there a man of the Pharisees, named Nicodemus, <sup>5</sup> a ruler of the Jews:	{ Mk. 11 15-15 Jn. 3 1

<sup>1</sup> Cf xxx, 5 and xl, 40.

<sup>2</sup> Tatian may have meant this for Mark xi. 11<sup>b</sup>, especially as Mark xi. 12 follows in ver. 24. He gives Mark xi. 19 at xxxiii. 1.

<sup>3</sup> Repeated with variations from xviii. 26. Tatian exercised considerable freedom with general statements of this class.

\* Omitting Matt. xxi. 19: "And presently the fig-tree withered away."

<sup>5</sup> The account of this interview is naturally moved along with S. John's

- 32 28 this man came to Jesus by night, and Jn. 3 2  
 said unto him, Teacher, we know that thou  
 wast sent from God as a teacher: for no  
 man can do these signs that thou doest,  
 29 except he with whom God is. Jesus answered, „ 3  
 and said unto him, Verily, verily, I say unto  
 thee, except a man be born anew, he cannot  
 30 see the kingdom of God. Nicodemus said „ 4  
 unto him, How can a man be born *when he*  
*is old?* can he again enter a second time  
 into his mother's womb, and be born?  
 31 Jesus answered, and said unto him, Verily, „ 5  
 verily, I say unto thee, Except a man be  
 born of water and the Spirit, he cannot  
 32 enter into the kingdom of God. That which „ 6  
 is born of the flesh is flesh; and that which is  
 33 born of the Spirit is spirit. Marvel not that „ 7  
 I said unto thee, Ye must be born anew.  
 34 The wind bloweth where it will, and thou „ 8  
 hearest the voice thereof, but knowest not  
 whence it cometh, and whither it goeth:  
 so is every one that is born of the Spirit.  
 35 Nicodemus answered, and said unto him, „ 9  
 36 How can this be? Jesus answered, and „ 10  
 said unto him, Art thou a teacher of Israel,  
 37 and art ignorant of these things? Verily, „ 11  
 verily, I say unto thee, We speak that which  
 we know, and testify that which we have  
 38 seen; and ye receive not our witness. If I „ 12  
 told you earthly<sup>1</sup> things, and ye believe not,  
 how shall ye believe, if I tell you heavenly<sup>2</sup>  
 39 things? And no man hath ascended into „ 13  
 heaven, but he that descended out of heaven,

version of the Cleansing of the Temple, since they clearly belong to the same visit to Jerusalem. From its nature such an interview would seem more likely, when Jesus was well known, and had come to stay at Jerusalem. Professor Fuller observes, "This position ignores John vii. 50; and has not been imitated." This is not accurate, since that allusion to Nicodemus does not occur in the *Diatessaron* until xxxv. 14.

<sup>1</sup> Lit. "what is in the earth."

<sup>2</sup> Lit. "what is in heaven."

	<i>even the Son of man, which is in heaven.<sup>1</sup></i>		
<b>32</b> 40	And as Moses lifted up the serpent in the wilderness, even so is the Son of man about 41 to be lifted up: that everyone that believeth on him may not perish, but have eternal life.	Jn. 3	14
42	God so loved the world that he gave his only Son, that everyone that believeth in him should not perish, but have eternal life.	„	15
43	God sent not his Son into the world to judge the world; but that the world should	„	16
44	be saved through him. He that believeth in him is not judged: he that believeth not is judged already, because he believeth not	„	17
45	45 in the name of the only Son of God. This is the judgment: the light is come into the world, and men loved the darkness rather than the light; for their works were evil.	„	18
46	Everyone that worketh infamies hateth the light, and cometh not to the light, that his	„	19
47	47 works may not be reproved. But he that worketh truth cometh to the light, that his works may be recognised, that they have been wrought in God. <sup>2</sup>	„	20
<b>33</b> 1	And when the evening was come, Jesus went forth outside the city, himself and his	Mk. 3	11 19
2	disciples. And as they passed by in the morning, the disciples saw that fig-tree	„	20
3	withered away from the root. And as they went by, they said, How did the fig-tree	Mt. 21	20 <sup>b</sup>
4	wither away already? And Simon, calling to remembrance, said unto him, Teacher, <sup>4</sup> behold, that fig-tree which thou cursedst, is	Mk. 11	21
5	withered away. And Jesus answering saith „		22

<sup>1</sup> Ephraem omits "which is in heaven;" this does not prove that he had not this clause; but that is probable, as it is wanting in some of the best Greek MSS.

<sup>2</sup> The *Codex Fuldensis* inserts here John viii. 1-11 (the Woman taken in Adultery), followed by the Cursing of the Fig-tree given above, ver. 24-26. Cf. Introduction, pp. 19 and 25.

<sup>3</sup> Part of this verse occurred at xxxii. 22<sup>a</sup>. See note there.

<sup>4</sup> Or, "Master."

unto them, Let the faith of God be in you.

- 33** 6 Verily I say unto you, If ye shall believe, and shall not be undecided in your hearts, and shall hold it as certain, that whatsoever ye shall say is coming to pass, whatsoever ye shall say shall come to pass unto you. M<sup>k.</sup><sup>1</sup> 11 23
- 7 Even if ye shall say unto this mountain, Remove, and fall into the sea, it shall be M<sup>t.</sup> 21 21<sup>b</sup>
- 8 done. And all things, whatsoever ye shall „ 22  
ask of God in prayer, believing, he shall give you.
- 9 And the apostles said unto the Lord, In- L<sup>u.</sup><sup>2</sup> 17 5
- 10 crease our faith. He said unto them, If „ „ 6  
there be in you faith as a grain of mustard seed, ye shall say unto this fig-tree, Be thou rooted up, and be thou transplanted into the
- 11 sea, and it shall obey you. Who is there of „ „ 7  
you, having a servant guiding<sup>3</sup> oxen or feeding sheep, to whom, when he cometh from the field, he saith straightway, Go, and lie down
- 12 to meat? But he will say unto him, Make „ „ 8  
ready for me wherewith I may sup, and gird thy loins, and serve me, until I eat and drink; and afterward thou also shalt eat
- 13 and drink? Will that servant who did the „ „ 9  
thing that he had commanded him, receive
- 14 his thanks? I think not. Even so ye also, „ „ 10  
when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.
- 15 Therefore I say unto you, All things, M<sup>k.</sup> 11 24  
whatsoever ye pray and ask for, believe that ye shall receive them, and they
- 16 shall be unto you. And when ye stand „ „ 25  
for praying, forgive that which ye have in

<sup>1</sup> With the first part of Matt. xxi. 21.

<sup>2</sup> S. Luke is not very definite as to when this occurred. Tatian has put it where it would illustrate the previous narrative.

<sup>3</sup> Perhaps equivalent to the Authorised Version, "plowing."

your heart against *any* man; and your Father which is in the heavens shall forgive

**33 17** you also your trespasses.<sup>1</sup> And if ye forgive not men their trespasses,<sup>1</sup> neither will your Father forgive you also your trespasses.<sup>1</sup>

**18** And he set forth also a parable<sup>2</sup> unto them to the end that they should always

**19** pray, and not be slothful. There was in a city a judge, which feared not God, and

**20** regarded not men: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

**21** And he would not for a long time: afterwards he said within himself, Though I

**22** fear not God, nor regard men, yet because of the importunity of this widow, I will avenge her, that she may not come per-

**23** petually, and bring me weariness. And

our Lord said, Hear what the judge of un-

**24** righteousness said. And shall not God per-

form still more the avenging of his elect, which cry to him day and night, and be

**25** longsuffering<sup>3</sup> in respect to them? I say unto you, He will perform the avenging of them speedily. When the Son of man cometh, think you he will find faith on the earth?

**26** } **27** } And they came again to Jerusalem. And it came to pass, on one of the days, as Jesus was walking, and teaching the people in the temple, and announcing the good tidings, there stood near him the chief priests and the scribes with the elders;

**28** and they said unto him, Tell us: By what authority doest thou this? and who gave

Mk. 11 15<sup>a</sup>  
Lu. 20 1

<sup>1</sup> Or, "follies."

<sup>2</sup> Placed here because it relates to the subject of prayer now being referred to. See Introduction.

<sup>3</sup> Or, "tarry."

<sup>4</sup> A mistake for 27<sup>a</sup>. Cf. xxxii. 27<sup>a</sup>.

- 33 29 thee this authority to do this ? And Jesus { Mk. 11 29<sup>a</sup>  
 saith unto them, I also will ask you one Mt. 21 24<sup>b</sup>  
 word ; and if ye tell me, I also will tell  
 30 ye by what authority I do this. The bap- Mt. 21 25<sup>a</sup>  
 tism of John, whence was it ? from heaven  
 31 or from men ? tell me. But they reasoned {Mk. 11 30<sup>b</sup>  
 among themselves, saying, If<sup>1</sup> we shall say {Mt. 21 25<sup>b</sup>  
 unto him, From heaven, he will say unto  
 32 us, Why did ye not believe him ? But if Mt. 21 26<sup>a</sup>  
 we shall say, From men, we fear that all Lu. 20 6<sup>b</sup>  
 33 the people may stone us : for all held, that Mk. 11 32<sup>b</sup>  
 34 John was a true prophet. They answered, „ 33  
 and said unto him, We know not. Jesus  
 saith unto them, Neither tell I you by  
 what authority I do *these things*.
- 35 What think ye ? A certain man had two Mt. 21 28  
 sons ; and he came to the first, and said unto  
 him, My son, go to-day, and work<sup>2</sup> in the  
 36 vineyard. He answereth, and saith, I will „ 29  
 not : but at last he repented himself, and  
 37 went. And he came to the other, and said „ 30  
 unto him likewise. And he answered and  
 38 said, Yea, sir : and went not. Which of „ 31  
 these two did the will of his father ? They  
 said unto him, The first. Jesus saith unto  
 them, Verily I say unto you, The publicans  
 and the harlots go before you into the king- „ „ 32  
 39 dom of God. John came unto you in the  
 way of righteousness, and ye believed him  
 not : but the publicans and the harlots be- „ „ 33<sup>a</sup>  
 lieved him : but ye, not even after ye had  
 seen it, did ye at last repent, that ye might  
 believe him.
- 40 Hear another parable : There was a man, „ „ 33<sup>a</sup>  
 a householder, which planted a vineyard, and  
 set a hedge about it, and digged a winepress  
 41 in it, and built a tower in it, and granted it Lu. 20 9<sup>b</sup>  
 to husbandmen, and was abroad for a long  
 42 time. And when the season of the fruits Mt. 21 34

<sup>1</sup> Ver. 26 begins here as in the Vulgate.<sup>2</sup> Or, "till."

had come near, he sent his servant <sup>1</sup> to the husbandmen, that they might send him of		
33 43 the fruits of his vineyard. But these hus-	Mk. 12	3
bandmen beat him, and sent him away empty.	"	4
44 And again he sent unto them another ser-		
vant; and they stoned and wounded him,	"	5 <sup>a</sup>
45 and sent him away shamefully handled. And		
again he sent another; and him they killed:		
and many other servants sent he unto them.		
46 <sup>b</sup> And the husbandmen took his servants,	Mt. 21	35
and beat one, and stoned another, and killed	"	
47 another. Again, he sent other servants	"	36
more than the former: and they did unto		
48 them in like manner. And the lord of the	Lu. 20	13
vineyard said, What shall I do? I will		
send my beloved son: for perchance they		
49 will see him, and reverence him. At last he	Mk. 12	6 <sup>a</sup>
50 sent unto them his beloved son. <sup>3</sup> But the	Mt. 21	38 <sup>a</sup>
husbandmen, when they saw the son, said		
51 among themselves, This is the heir; and	Lu. 20	14 <sup>b</sup>
they said, Let us kill him, and the inheri-		
52 tance will be ours. And they took him, and	Mt. 21	39
brought him forth outside the vineyard, and	"	
53 killed him. When therefore the lord of the	"	40
vineyard cometh, what will he do unto those		
54 husbandmen? They said unto him, He will	"	4 <sup>i</sup>
miserably destroy the miserable men, and		
will let out the vineyard unto other hus-		
bandmen, who will render him the fruits in		
55 their seasons. <sup>4</sup> Jesus said unto them, Did	"	42 <sup>a</sup>
ye never read in the scripture,		
The stone which the builders rejected,		
The same was made into the head of the	Lu. 20	17 <sup>b</sup>
corner:		

<sup>1</sup> Arabic, "servants," but see "him" in ver. 43.

<sup>2</sup> Ver. 46, 47 appear to repeat from S. Matthew the substance of ver. 42-45.

<sup>3</sup> Lit. "his beloved son which was his."

<sup>4</sup> Omitting Luke xx. 16<sup>b</sup>: "And when they heard it, they said, God forbid."

<sup>5</sup> Or continuation of Matt. xxi. 42.

- 33** 56 This was done by God ; Mt. 21 42<sup>c</sup>  
 And it is marvellous in our eyes.
- 57 Therefore I say unto you, The kingdom „ 43  
 of God shall be taken away from you, and shall be given to a nation bringing forth
- 58 fruits. And whosoever falleth on this „ 44  
 stone, shall be broken to pieces : but on whomsoever it shall fall, it will grind him
- 59 to powder. And when the chief priests and „ 45  
 the Pharisees had heard his parables, they
- 60 perceived that he spake of them. And<sup>1</sup> „ 46  
 they sought to lay hold on him ; and they feared the multitudes, because they regarded him as a prophet.
- 34** 1 Then the Pharisees went away, and took „ 22 15  
 counsel how they might catch him in *his* talk, and deliver him up to the authority Lu. 20 20<sup>b</sup>  
 of the court, and to the authority of the
- 2 governor. And they sent to him their „ 22 16  
 disciples with the Herodians,<sup>2</sup> saying unto Mt. 22 16  
 him, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for anyone : for thou regardest
- 3 not man. Tell us therefore, What thinkest „ 17  
 thou ? Is it lawful to give tribute unto Caeser, or not ? Shall we give, or shall Mk.<sup>3</sup> 12 15<sup>a</sup>  
 4 we not give ? But Jesus, knowing their craftiness, saith unto them, Why tempt ye
- 5 me, ye hypocrites ? Show me the tribute „ 18<sup>b</sup>  
 penny. And they brought unto him a 6 penny. Jesus saith unto them, Whose is „ 20  
 7 this image and inscription ? They said unto him, Caesar's. He said unto them, Render unto Caesar the things that are Caesar's ; and unto God the things that are God's.
- 8 And they could not bring<sup>4</sup> it to pass that Lu. 20 26

<sup>1</sup> Omitting Luke xx. 19, "the same hour."<sup>2</sup> Omitting Luke xx. 20, "spies, which should feign themselves just men."<sup>3</sup> Part of this is called 14<sup>b</sup>, as in the Vulgate.<sup>4</sup> "Bring . . . fall," or "succeed in making him slip."

he should fall in his speech before the people: and they marvelled at his saying, and restrained themselves.<sup>1</sup>

- 34** 9 On that day there came Sadducees, and said unto him, The dead have no life: and 10 they asked him, saying unto him, Master, Moses said unto us, If a man die, having no children, let his brother marry his wife, and 11 raise up seed unto his brother. Now there were with us seven brethren: and the first took a wife, and died without children;<sup>2</sup> 12 and the next took his wife, and died without 13 children; and the third also took her; and likewise all the seven, and they died without 14 leaving a child. And at the last of all of 15 them the woman also died. In the resurrection therefore<sup>3</sup> whose wife shall she be of these seven? for they all took her. 16 Jesus answered, and saith unto them, Do ye { Mt. 22 29  
not therefore err, because ye know not the 17 scriptures, nor the power of God? The sons Lu. 20 34<sup>b</sup>  
of this age marry wives; and the women are 18 delivered up to husbands: but they that „ 35  
shall be accounted worthy of that age, and the resurrection from the dead, shall not marry wives; nor shall the women be for 19 husbands: nor shall they be able to die any „ 36  
more: but they shall be even as the angels<sup>4</sup> and the sons of God, because they have been 20 made sons of the resurrection. Moreover, concerning the resurrection of the dead, have ye not read in the book of Moses, how Mt. 22 31<sup>a</sup>  
God said unto him out of the bramble bush, Mk. 12 26<sup>b</sup>  
I am the God of Abraham, and the God of 21 Isaac, and the God of Jacob? Now he is Lu. 20 38  
not the God of the dead, but of the living:

<sup>1</sup> Omitting Matt. xxii. 22, “and left him, and went their way.”

<sup>2</sup> Omitting Matt. xxii. 25, “left his wife unto his brother.”

<sup>3</sup> Omitting Mark xii. 23, “when they shall rise.”

<sup>4</sup> Omitting Mark xii. 25, “which are in heaven.”

- for all live with him. Ye therefore do Mk. 12 27<sup>b</sup>  
greatly err.
- 34** 22 And when the multitudes heard it, they Mt. 22 33  
23 were astonished at his teaching. And cer- Lu. 20 39  
tain of the scribes answering said unto him,  
24 Teacher, thou hast well said. But all the Mt. 22 34  
Pharisees, when they had seen that he had  
put the Sadducees to silence in this way,  
assembled themselves together against him,  
25 to strive with him. And one of the scribes, „ 35<sup>a</sup>  
a doctor of the law, when he had seen the Mk. 12 28<sup>b</sup>  
appropriateness of his answer to them,  
26 wished to tempt him, saying, What shall I Lu.<sup>1</sup> 10 25<sup>b</sup>  
do to inherit eternal life? and which is the Mk.<sup>1</sup> 12 28<sup>c</sup>  
greater and first commandment in the law?  
27 Jesus said unto him, The first command- „ 29  
ment of all is, Hear, O Israel; The Lord our  
28 God, the Lord is one: and: Thou shalt love „ 30<sup>a</sup>  
the Lord thy God from all thy heart, and  
from all thy soul, and from all thy mind,  
29 and from all thy strength. This is the „ 38  
30 greatest and first commandment. But there Mk. 12 31  
is a second, which is like unto it, Thou shalt  
love thy neighbour as thyself. There is no  
other commandment greater than these.  
31 From these two commandments hangeth the Mt. 22 40  
32 law, and the prophets. The scribe saith Mk. 12 32  
unto him, An excellent opinion, Master!  
with truth thou hast said that *God* is one,  
33 and there is none other but he: and that a „ 33  
man should love him from all his heart, and  
from all his mind, and from all his soul, and  
from all his strength, and that he should love  
his neighbour as himself, is a better thing  
than all the burnt offerings and sacrifices.  
34 And when Jesus saw that he had answered „ 34<sup>a</sup>  
discreetly, he answered, and said unto him,

<sup>1</sup> Modern harmonisers do not combine these passages, but assign to S. Luke's incident an earlier place in the narrative, and thus avoid combining the two questions. Tatian puts the result in the order of the two first evangelists.

Thou art not far from the kingdom of God.

- 34** 35 Thou hast said the right word: this do, and  
 36 thou shalt live. But he, desiring to justify  
 himself, said unto him, And who is my  
 37 neighbour? Jesus said unto him, A certain  
 man was going down from Jerusalem to  
 Jericho; and robbers fell upon him, which  
 plundered him, and having beaten him  
 38 departed, leaving him half dead.<sup>1</sup> And it  
 happened that a certain priest was going  
 down the same way: and when he saw him,  
 39 he passed by. In like manner came a  
 Levite also, and when he reached the place,  
 40 and saw him, he passed on. But a certain  
 Samaritan, as he journeyed, when he came  
 to the place where he was, and saw him,  
 41 had compassion on him, and came near, and  
 bound up his wounds, pouring on *them* wine  
 and oil; and he set him on an ass, and  
 brought him to an inn, and took care of  
 42 him. And on the next day he took out  
 two pence, and gave them to the host, and  
 saith unto him, Take care of him; and  
 whatsoever thou spendest more, I, when I  
 43 come back again, will repay thee. Which  
 of these three seems to thee to have been  
 more a neighbour unto him that fell among  
 44 the robbers? He said unto him, He that  
 had compassion on him. Jesus saith unto  
 45 him, Go, and do thou likewise. And no man  
 ventured to ask him anything after that.
- 46** And he was teaching daily<sup>2</sup> in the temple. Lu. 19 47  
 But the chief priests and the scribes and the  
 elders of the people sought to destroy him:  
**47** and they could not do anything to him; for  
 all the people were in suspense to hear him.
- 48** Now of the multitude many believed on Jn.<sup>3</sup> 7 31

<sup>1</sup> Lit. "with only his soul left in him."

<sup>2</sup> On this arrangement, see Introduction, p. 35.

<sup>3</sup> Repeated from xxviii. 32.

Lu. 10 28<sup>b</sup>

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„ 30

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„ 32

„ 33

„ 34

„ 35

„ 36

„ 37

Mk. 12 34<sup>b</sup>

Lu. 19 47

„ 48

Jn.<sup>3</sup> 7 31

- him, and said, Will the Messiah, when he cometh, do more signs than those which this  
**34** 49 man doeth ? And the Pharisees heard the Jn. 7 32  
multitudes saying these things concerning him ; and the chief priests sent soldiers to  
50 take him. And Jesus said unto them, Yet „ 33  
a little while am I with you, and I shall go  
51 unto him that sent me. And ye shall seek „ 34  
me, and shall not find me : and where I am,  
52 ye cannot come. The Jews said among „ 35  
themselves, Whither is this man about to go, so that we shall not be able to go ? Do  
you think, that he is about to go unto the  
countries of the Gentiles, and teach the  
53 heathen ? What is this word that he said, „ 36  
Ye shall seek me, and shall not find me :  
and where I am, ye cannot come ?
- 35** 1 Now on the great day, the last of the „ 37  
festival, Jesus stood, crying and saying, If  
any man is thirsty, let him come unto me,  
2 and drink. Everyone that believeth on me, „ 38  
even as the scriptures say, out of his belly  
3 shall flow rivers of sweet water. This spake „ 39  
he signifying the Spirit, which they that  
believed on him were about to receive : for  
the Spirit had not yet been given, because  
4 Jesus had not yet been glorified. And many „ 40  
of the multitude that heard his words,  
said, This is of a truth the prophet. And  
5 some said, This is the Messiah. But others „ 41  
said, Shall the Messiah come from Galilee ?  
6 Doth not the scripture say that the Messiah „ 42  
shall come of the offspring of David, and  
7 from Bethlehem the village of David ? So „ 43  
there arose a disagreement in the multitude  
8 because of him. And some of them wished „ 44  
to take him ; and no man laid hand on him.  
9 And the soldiers came to the chief priests „ 45  
and Pharisees ; and the priests said unto  
10 them, Why did ye not bring him ? The „ 46

	soldiers said, Never man so spake, as this		
35 11	man speaketh. The Pharisees said unto	Jn.	7 47
12 them, Are ye also led astray ? Hath anyone	"		48
of the rulers or of the Pharisees believed in			
13 him ? except this multitude which knoweth	"		49
14 not the law, who are accursed ? Nicodemus,	"		50
one of themselves, who came to Jesus by			
15 night, said unto them, Doth our law judge a	"		51
man, except it shall before have heard from			
16 himself, and known what he doeth ? They	"		52
answered, and said unto him, Art thou also			
of Galilee ? Search, and see, for from			
Galilee ariseth no prophet.			
17 Now when the Pharisees were gathered	Mt.	22 41	
18 together, Jesus asked them a question, saying,	"		42
What say ye of the Messiah ? whose son is			
he ? They said unto him, The son of David.			
19 He saith unto them, How then doth David	"		43
in the Holy Spirit call him Lord, for he			
saith,			
20 The Lord said unto my Lord,	"		44
Sit thou on my right hand,			
That I may put thine enemies underneath			
thy feet.			
21 If David then calleth him Lord, how is he	"		45
22 his son ? And no one was able to answer	"		46
him ; neither did any man venture from that			
day forth to ask him about any matter.			
23 And again Jesus spake unto them, saying,	Jn.	8 12	
I am the light of the world : he therefore			
that followeth me, doth not walk in the			
darkness, but shall find the light of life.			
24 The Pharisees said unto him, Thou bearest	"		13
witness of thyself ; thy witness is not genuine.			
25 Jesus answered, and said unto them, If I bear	"		14
witness of myself, my witness is genuine ;			
for I know whence I came, and whither I			
go ; but ye know not whence I came, nor			
26 whither I go. For ye judge a material	"		15
27 judgment ; but I judge no man. And if I	"		16

- judge, my judgment is genuine; for I am not alone, but I and my Father that sent me. And in your law it is written, that the witness of two men is genuine. I am he that beareth witness of myself; and my Father that sent me beareth witness of me. They said unto him, Where is thy Father? Jesus answered, and saith unto them, Ye know me not, nor my Father: for if ye knew me, ye would know my Father. These words spake he in the treasury, as he taught in the temple: and no man took him, because his hour was not yet come. Jesus said again unto them, I go away indeed; and ye shall seek me, and shall not find me, and shall die in your sins: and whither I go ye cannot come. The Jews said, Will he kill himself, that he may say, Whither I go ye cannot come? He saith unto them, Ye are from beneath; but I am from above: ye are of this world; and I am not of this world. I said unto you, Ye shall die in your sins: if ye believe not that I am *he*,<sup>1</sup> ye shall die in your sins. The Jews said, And who art thou? Jesus said unto them, If I begin to speak unto you, I have many things to speak concerning you, and to judge: but he that sent me is true; and the things which I heard from him, these speak I in the world. And they understood not that he referred to the Father in this. Jesus said again unto them, When ye have lifted up the Son of man, then shall ye perceive that I am *he*, and that I do nothing of myself, but as the Father taught me, so I speak. And he that sent me is with me; for my Father hath not left me alone; for I do always the things that are pleasing to him. As he

<sup>1</sup> Lit. "I am I."

Jn. 8 17

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- spake these things many believed on him.
- 35 42 And Jesus said to those Jews which believed on him, If ye abide in my word, Jn. 8 31  
 43 ye shall be truly my disciples ; and ye shall know the truth ; and the truth shall make 32  
 44 you free. They said unto him, We are the offspring of Abraham, and have never served 33  
 any man as bondsmen : how then sayest thou, Ye shall be free children ? Jesus 34  
 said unto them, Verily, verily, I say unto you, Everyone that committeth sin is the 35  
 46 bondservant of sin. And the bondservant abideth not in the house for ever : but the 35  
 47 son abideth for ever. If therefore the Son shall make you free, ye shall be free children 36  
 indeed. I know that ye are the offspring of Abraham ; yet ye seek to kill me, 37  
 49 because ye are unequal to<sup>1</sup> my word. For I speak that which I have seen with my 38  
 Father : and ye do that which ye have seen 50 with your father. They answered, and said 39  
 unto him, Our father is Abraham. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham.
- 51 Now, behold, ye seek to kill me, a man that speaketh the truth with you, which I have heard from God : this did not Abraham. 40  
 52 But ye do the works of your father. They said unto him, We are not of fornication ; 41  
 53 we have one father, which is God. Jesus said unto them, If God were your Father, 42  
 ye would certainly have loved me. I came forth from God, and came down ; nor have 54 I come of myself, but he sent me. For why do ye not perceive my word ? Even because 43  
 55 ye cannot hear my word. Ye are of your father the devil, and the desire of your father ye wish to do, who is a murderer from the beginning, and abideth<sup>2</sup> not in the 44

<sup>1</sup> Or, "too weak for."<sup>2</sup> Or, "standeth."

- truth, because there is no truth in him : and when he speaketh a lie, he speaketh of his own : for he is a liar, and the father of
- 35** 56 lies. And I, that speak in the truth, ye Jn. 8 45  
 57 believe me not. Which of you rebuketh „ 46  
 me of sin ? And if I say the truth, ye do „ 47  
 58 not believe me. He that is of God heareth the words of God : for this cause ye hear „ 48  
 59 *them* not, because ye are not of God. The „ 49  
 Jews answered, and said unto him, Said we not well that thou art a Samaritan, and „ 50  
 60 hast a devil ? Jesus saith unto them, I certainly have not a devil ; but I honour „ 51  
 61 my Father, and ye dishonour me. I seek „ 52  
 not mine own glory : here is one who „ 53  
**36** 1 seeketh and judgeth. Verily, verily, I say „ 54  
 unto you, Whosoever keepeth my saying „ 55  
 2 shall never see death. The Jews said unto „ 56  
 him, Now we know that thou hast a devil. „ 57  
 Abraham is dead, and the prophets ; and thou sayest, Whosoever keepeth my saying „ 58  
 3 shall never taste death. Art thou greater „ 59  
 than our father Abraham, which is dead ? „ 60  
 and the prophets, which are dead ? whom „ 61  
 4 makest thou thyself ? Jesus saith unto „ 62  
 them, If I glorify myself, my glory is „ 63  
 nothing : it is my Father that glorifieth „ 64  
 5 me, of whom ye say, He is our God ; and „ 65  
 ye know him not : but I know him ; and if „ 66  
 I say, I know him not, I shall be a liar like „ 67  
 unto you : but I know him, and keep his „ 68  
 6 saying. Your father Abraham longed with „ 69  
 burning eagerness<sup>1</sup> to see my day ; and he „ 70  
 7 saw it, and was glad. The Jews said unto „ 71  
 him, Thou art not yet fifty years old, and „ 72  
 8 hast thou seen Abraham ? Jesus said unto „ 73  
 them, Verily, verily, I say unto you, Before „ 74  
 9 Abraham was, I am. And they took stones „ 75  
 to stone him : but Jesus hid himself, and „ 76

<sup>1</sup> Or, "earnestly longed."

went out of the temple, and<sup>1</sup> passing among them went away.

- 36** 10 And as he passed by, he saw a man blind Jn. 9 1  
 11 from his mother's womb. And his disciples „ 2  
 asked him, Master, who did sin, this man or  
 12 his parents, that he was born blind ? Jesus „ 3  
 saith unto them, Neither did this man sin,  
 nor his parents: but that the works of God  
 13 may be made manifest in him. I must work „ 4  
 the works of him that sent me, while the  
 day lasts: the night will come, and no man  
 14 will be able to work at will. As long as I „ 5  
 am in the world, I am the light of the world.  
 15 When he had said these things, he spat on „ 6  
 the ground, and made clay of the spittle, and  
 rubbed it upon the eyes of the blind man,  
 16 and said unto him, Go, wash in the bath „ 7  
 of Siloam. He went away therefore, and  
 17 washed, and came seeing. And his neigh- „ 8  
 bours which had seen him beg aforetime,  
 said, Is not this he that sat begging ? Some  
 18 said, It is he: and others said, Not at all, „ 9  
 but he is exactly like him. He said, I am  
 19 he. They said unto him, How then were „ 10  
 20 thine eyes opened ? He answered, and saith „ 11  
 unto them, A man whose name is Jesus  
 made clay, and rubbed it upon mine eyes,  
 and said unto me, Go, and wash in the water  
 of Siloam; so I went away, and washed, and  
 21 received sight. They said unto him, Where „ 12  
 is he ? He saith, I know not.  
 22 And they brought to the Pharisees him „ 13  
 23 that had before been blind. Now the day „ 14  
 on which Jesus made the clay, and opened  
 24 his eyes, was the day of the sabbath. And „ 15  
 again the Pharisees asked him: How didst  
 thou receive thy sight ? He said unto them,  
 He put clay upon mine eyes; and I washed,  
 25 and received sight. Some of the Pharisees „ 16

<sup>1</sup> The rest of this verse is called 60, and is absent from the Vulgate.

said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do these signs ? And a division took place among  
**36** 26 them. And again they said unto the blind Jn. 9 17  
 man, What sayest thou of him that opened thine eyes for thee ? He said unto them, I  
 27 say, that he is a prophet. And the Jews „ 18  
 did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had  
 28 received his sight ; and they asked them : Is „ 19  
 this your son, of whom ye say, that he was born blind ? how then doth he now see ?  
 29 His parents answered, and said, We know „ 20  
 that this is our son, and that he was born  
 30 blind : but how he now seeth, or who opened „ 21  
 his eyes, we know not : ask him ; he is already arrived at the age of manhood, and  
 31 he may speak for himself. These things „ 22  
 said his parents, because they feared the Jews : for the Jews had decided already, that if any man should confess him to be the Messiah, they would expel him from the  
 32 synagogue. Therefore said his parents, He „ 23  
 is arrived at the age of manhood ; ask him.  
 33 And they called a second time him that had „ 24  
 been blind, and said unto him, Give glory to God : we know that this man is a sinner.  
 34 He answered, and saith unto them, Whether „ 25  
 he be a sinner I know not : one thing I know, that, whereas I was blind, now I see.  
 35 They said again unto him, What did he to „ 26  
 thee ? how opened he thine eyes for thee ?  
 36 He saith unto them, I told you, and ye did „ 27  
 not hear : wherefore do ye wish to hear it again ? do ye also wish to become his dis-  
 37 ciples ? And they despised him, and said „ 28  
 unto him, Thou art his disciple ; but we are  
 38 disciples of Moses. For we know that God „ 29

- hath spoken unto Moses: but as for this  
**36** 39 man, we know not whence he is. The man Jn. 9 30  
 answered, and said unto them, Therefore indeed is the marvel, that ye know not whence he is, and *yet* he opened mine eyes.  
 40 And we know that God heareth not the voice of sinners: but he that feareth him, „ 31  
 41 and doeth his will, him he heareth. From „ 32  
 eternity it was never heard that anyone opened the eyes of a blind man, born in  
 42 blindness. Therefore if this man were not „ 33  
 43 from God, he could not do this. They „ 34  
 answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out.  
 44 And Jesus heard of his casting out; and finding him, he said unto him, Dost thou „ 35  
 45 believe on the Son of God ? He that had been made whole, answered, and said, Who „ 36  
 is he, Lord, that I may believe on him ?  
 46 Jesus said unto him, Thou hast seen him, „ 37  
 47 and he it is that speaketh with thee. He „ 38  
 saith, Lord, I believe. And he fell down  
**37** 1 worshipping him. And Jesus said, For „ 39  
 judging the world am I come, that they which see not may see; and that they which „ 40  
 2 see may become blind. And some of the Pharisees which were with him, heard this,  
 3 and said unto him, Are we blind ? Jesus „ 41  
 said unto them, If ye were blind, surely ye would have no sin: but now ye say, We see: and for this cause your sin remaineth.  
 4 Verily, verily, I say unto you, He that „ 10 1  
 entereth not by the door into the fold of the sheep, but climbeth up some other way, the „ 2  
 5 same is a thief and a robber. But he that „ 3  
 entereth in by the door is the shepherd of the sheep. And to him the porter openeth the door; and the sheep hear his voice: and he calleth his own rams by name, and they

- 37 7 go out unto him. And when he hath sent Jn. 10 4  
 forth his own sheep, he goeth before them,  
 and his rams follow him: for they know his  
 8 voice. And a stranger the sheep do not  
 follow, but flee from him: for they hear not  
 9 the voice of a stranger. This proverb spake  
 Jesus unto them: but they understood not  
 what he spake unto them.
- 10 Jesus said unto them again, Verily, verily, „ 7  
 I say unto you, I am the door of the sheep.
- 11 For all, as many as came, are thieves and „ 8  
 robbers: but the sheep did not hear them.
- 12 I am the door: and if any man enter in „ 9  
 through me, he shall live, and shall go in
- 13 and out, and shall find pasture. Now the „ 10  
 thief cometh not, but that he may steal,  
 and kill, and destroy; I assuredly came that  
 they may have life, and may have what is
- 14 more excellent. I am the good shepherd: „ 11  
 now the good shepherd giveth his life for
- 15 his sheep. But the hireling, who is not „ 12  
 a shepherd, and whose the rams are not,  
 when he seeth the wolf coming, leaveth the  
 sheep, and fleeth; and the wolf cometh, and
- 16 snatcheth, and scattereth the sheep. Now „ 13  
 the hireling fleeth, because he is a hireling,
- 17 and hath no care for the sheep. I am the „ 14  
 good shepherd; and I know mine own; and
- 18 mine own know me. Even as my Father „ 15  
 knoweth me, I also know my Father; and I
- 19 lay down my life for my sheep. And other „ 16  
 sheep also I have, which are not of this fold:  
 them also must I call, and they shall  
 hear my voice; and there shall become one
- 20 flock and one shepherd. Therefore doth the „ 17  
 Father love me, because I lay down my life,
- 21 that I may take it again. No one shall „ 18  
 take it away from me; but I lay it down of  
 my own accord; and I have a right to lay  
 it down, and I have a right to take it.

This commandment received I from my Father.

- 37 22 And there arose a disagreement among the Jn. 10 19  
 23 Jews because of these sayings. And many „ 20  
 of them said, He hath a devil, and suffereth  
 from epilepsy; why are ye silent in his  
 24 presence? And others said, These are not „ 21  
 the words of them that have a devil. Can  
 a devil open the eyes of the blind?  
 25 And the feast of the dedication in Jeru- „ 22  
 26 salem arrived: and it was winter; and Jesus „ 23  
 was walking in the temple in Solomon's porch.  
 27 And the Jews came round about him, and „ 24  
 said unto him, How long wilt thou torment  
 our hearts? If thou art the Messiah, tell us  
 28 plainly. He answered, and said unto them, „ 25  
 I told you, and ye believe not: and the works  
 that I do in my Father's name, themselves  
 29 bear witness of me. But ye believe not, „ 26  
 30 because ye are not of my rams. Even as I „ 27  
 told you,<sup>1</sup> My rams hear my voice, and I  
 31 know them, and they follow me: and I give „ 28  
 unto them eternal life; and they shall never  
 perish; and no one shall snatch them out of  
 32 my hand. For the Father, which hath given „ 29  
 them unto me, is greater than all; and no  
 one is able to take them away out of my  
 33 Father's hand. I and my Father are one. „ 30  
 34 And the Jews took up stones to stone „ 31  
 35 him. Jesus saith unto them, Many good „ 32  
 works have I showed you from my Father;  
 for which of those works do ye stone me?  
 36 The Jews said unto him, Not for good works „ 33  
 do we stone thee, but because thou blas-  
 phemest, and, being a man, makest thyself  
 37 God. Jesus said unto them, Is it not written „ 34

<sup>1</sup> The preceding words, "Even . . . you," which in the Greek and the Authorised Version are part of John x. 26, and belong to that sentence, are here removed to the next verse, and made to commence the new sentence. They are absent from the Revised Version.

- 37 38 thus in your law, I said, Ye are gods. And if he called them gods, because the word of God came unto them (and nothing can be  
 39 broken in the scripture), tell ye him, whom the Father sanctified and sent into the world,  
 that he blasphemeth ; because I said unto  
 40 you, I am the Son of God ? For if I do not the works of my Father, believe me not.  
 41 But if I do *them*, even though ye believe not me, believe the works : that ye may know and believe that my Father is in me, and I  
 42 in my Father. And they sought again to take him : and he went forth out of their hands.  
 43 And he went away beyond Jordan into the place where John was before baptizing ;  
 44 and there he abode. And many men came unto him ; and they said, John did not even  
 45 one sign : but all things whatsoever John spake of this man are true. And many believed on him.  
 46 Now a certain man was sick, Lazarus by name, of the village of Bethany, the brother  
 47 of Mary and Martha. Now Mary is she who anointed the feet of Jesus with ointment, and wiped them with her hair, whose  
 48 brother was Lazarus the sick man. His sisters therefore sent unto Jesus, saying, Lord, behold, he whom thou lovest is sick.  
 49 But Jesus said, This sickness is not unto death, but for the glory of God, that the  
 50 Son of God may be glorified thereby. Now Jesus loved Martha, and Mary, and Lazarus.  
 51 When therefore he heard that he was sick, he abode two days in the place where he  
 52 was. And after these things he said to his  
 53 disciples, Come, let us go into Judaea. His  
 54 disciples said unto him, Master, the Jews now wish to stone thee ; and goest thou thither again ? Jesus said unto them, Are „ 35  
 „ 36 „ 37 „ 38 „ 39 „ 40 „ 41 „ 42 „ 1 „ 2 „ 3 „ 4 „ 5 „ 6 „ 7 „ 8 „ 9

- 37** 55 there not twelve hours in the day ? If any man walk in the day, he stumbleth not, because he seeth the light of the world. But if a man walk in the night, he stumbleth, 56 because the brightness is not in him. These things said Jesus : and afterwards he said unto them, Our friend Lazarus sleepeth ;<sup>1</sup> but I go that I may awake him out of 57 sleep. His disciples said unto him, Lord, if 58 he is sleeping,<sup>2</sup> he will get well. Jesus had spoken this of his death : but they thought that he spake of taking rest in 59 sleep. Then Jesus said unto them plainly, 60 Lazarus is dead. And I am glad for your sakes that I was not there, in order that ye may believe ; nevertheless let us go thither. 61 Thauma,<sup>3</sup> who is called Thoma,<sup>4</sup> said unto his fellow-disciples, Let us also go, that we may die with him.
- 38** 1 Jesus therefore came to Bethany, and found that he had been in the tomb four days. 2 Now Bethany was nigh unto Jerusalem, and 3 was distant from it fifteen furlongs ; and many of the Jews came to Mary and Martha, to console their heart concerning 4 their brother. Martha therefore, when she heard that Jesus was coming, went out to meet him : but Mary was sitting at home. 5 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother would not 6 have died. But now I know that, whatsoever thou shalt ask of God, he will give thee. 7 Jesus said unto her, Thy brother shall rise. 8 Martha said unto him, I know that he shall rise again in the resurrection at the last 9 day. Jesus said unto her, I am the resurrection, and the life ; he that believeth in

<sup>1</sup> Or, "resteth ;" cf. ver. 58, "taking rest."<sup>2</sup> Or, "resting ;" cf. ver. 58.<sup>4</sup> Arabic, Thâmâ ; cf. liv. 17.<sup>3</sup> Arabic, Thâwamâ.

- 38 10 me, even though he die, shall live: and everyone that liveth and believeth in me Jn. 11 26  
 11 shall never die. Believest thou this? She „ 27  
 said unto him, Yea, Lord: I believe that thou art the Messiah, the Son of God, who art come  
 12 into the world. And when she had said „ 28  
 this, she went away, and called Mary her sister secretly, and said unto her, The Master  
 13 is come, and calleth thee. And Mary, when „ 29  
 she heard it, arose quickly, and came unto  
 14 him. For Jesus was not yet come into the „ 30  
 village, but was in that place where Martha  
 15 had met him. The Jews also which were „ 31  
 with her in the house to console her, when  
 they saw Mary rising up quickly and going  
 out, followed her, supposing that she was  
 16 about to go unto the tomb to weep. Mary „ 32  
 therefore, when she was come where Jesus  
 was, and had seen him, fell down at his feet,  
 and said unto him, Lord, if thou hadst been  
 17 here, my brother would not have died. And „ 33  
 Jesus came, and when he saw her weeping,  
 and the Jews which were with her, weeping  
 18 also, he was distressed in his soul, and sighed, „ 34  
 and said, Where have ye laid him? They  
 19 said unto him, Lord, come and see. And the „ 35  
 20 tears of Jesus were shed. The Jews there- „ 36  
 fore said, See how much he loved him! And „ 37  
 some of them said, Could not this man,  
 which opened the eyes of that blind man,  
 also have caused that this man should not die?  
 22 Jesus therefore, being distressed in his soul, „ 38  
 cometh to the tomb. Now the tomb was a  
 cave, and a stone was laid at the mouth of  
 23 it. Jesus saith, Take ye away this stone. „ 39  
 Martha, the sister of him that was dead,  
 said unto him, Lord, by this time he  
 stinketh: for he hath been *dead* four days.  
 24 Jesus said unto her, Said I not unto thee, If „ 40  
 thou believest, thou shalt see the glory of

- 38 25 God ? So they moved away the stone. Jn. 11 41  
 And Jesus lifted up his eyes, and said, My Father, I thank thee that thou heardest me.
- 26 I indeed know that thou hearest me always : „ 42  
 but because of this multitude which standeth by I say this to thee, that they may believe
- 27 that thou didst send me. When he had „ 43  
 said these things, he cried with a loud voice,
- 28 Lazarus, come forth. And the dead man „ 44  
 came forth, bound hand and foot with bandages ; and his face was wrapped up in a napkin. Jesus said unto them, Loose him, and let him go.
- 29 And many of the Jews, which were „ 45  
 come to Mary, when they saw what was
- 30 done by Jesus, believed in him. But some „ 46  
 of them went away to the Pharisees, and told them all the things which Jesus had done.
- 31 And the chief priests and the Pharisees „ 47  
 gathered together, and they said, What do we ? for, behold, this man doeth many signs.
- 32 For if we let him thus alone, all men will „ 48  
 believe in him : and the Romans will come and take away our country and nation.
- 33 But one of them, Caiaphas by name, who „ 49  
 was the high priest of that year, said unto
- 34 them, Ye know nothing at all, nor do ye „ 50  
 take into account that it is expedient for us that one man should die for the people, and
- 35 that the whole nation perish not. Now this „ 51  
 he said not of himself : but as he was the high priest of that year, he prophesied that
- 36 Jesus was going to die for the people ; and „ 52  
 not only for the people, but that he might also gather together at one time the children
- 37 of God that had been scattered abroad. So „ 53  
 from that day forth they took counsel to put him to death.
- 38 Jesus therefore walked not openly among „ 54  
 the Jews, but departed thence into a place

- near to the wilderness, into a hermitage<sup>1</sup>  
which is called Ephraem; and there he was  
**38** 39 going about with his disciples. Now the Jn. 11 55  
passover of the Jews was near: and many  
went up to Jerusalem out of the villages before  
40 the feast, to purify themselves. And they „ 56  
sought for Jesus, and said one to another in  
the temple, What think ye of his lateness<sup>2</sup>  
41 for the feast? Now the chief priests and „<sup>3</sup> 57  
the Pharisees had given commandment, that,  
if any man knew where he was, he should  
disclose it unto them, that they might take  
him.
- 42 And when the days of his going up<sup>4</sup> were Lu. 9 51  
fulfilled, he prepared himself to go to Jeru-  
43 salem, and sent messengers before him: and „ 52  
they went, and entered into a village of  
44 Samaria, to make ready for him. And they „ 53  
did not receive him, because he was prepared  
45 to go to Jerusalem. And when his disciples „ 54  
James and John saw *this*, they said unto  
him, Lord, wilt thou that we bid fire to come  
down from heaven, and uproot them, even as  
46 Elijah did? And Jesus turned, and rebuked „ 55  
them, saying, Ye know not what *manner of*  
47 spirit ye are of. Surely the Son of man „ 56  
came not to destroy lives, but to save them.  
And they went to another village.
- 39** 1 Jesus therefore six days before the pass- Jn. 12 1  
over came to Bethany,<sup>5</sup> where Lazarus was,

<sup>1</sup> Arabic, “kirh.”

<sup>2</sup> Or, “absence from.”

<sup>3</sup> Included in ver. 56, as in Vulgate.

<sup>4</sup> Referred by Tatian to the last visit, six days before the crucifixion, perhaps because of the first part of this verse.

<sup>5</sup> Tatian here follows S. John, who fixes the exact time of the Anointing by Mary, and puts it before the Triumphal Entry. In *internal* harmonisation, however, he displaces John xii. 9-11 for the sake of neatness in the combined account. Ephraem follows the same peculiarities of order (Moes. p. 205). The mention of Simon’s house is followed by the plot to kill Lazarus before the Anointing. The *Codex Fuldensis* identifies this anointing with that in Luke vii. 36, etc.

- 39 2 whom Jesus raised from the dead. And a Jn. 12 2  
 breakfast was made for him there: and  
 Martha served; but Lazarus was one of them  
 3 that reclined *at meat* with him. And while Mk. 14 3<sup>a</sup>  
 Jesus was at Bethany, in the house of Simon  
 4 the leper, a great multitude of the Jews Jn. 12 9  
 heard that Jesus was there: and they came,  
 not for Jesus' sake only, but that they might  
 see Lazarus also, whom he raised from the  
 5 dead. But the chief priests took counsel „ 10  
 that they might put Lazarus also to death,  
 6 because by reason of him many of the Jews „ 11  
 went away, and believed on Jesus.
- 7 Now Mary took a case of ointment of the „ 3<sup>a</sup>  
 best nard, very costly, and opened it, and Mk. 14 3<sup>c</sup>  
 poured it upon the head of Jesus, as he  
 8 reclined *at meat*; and anointed his feet, Jn. 12 3<sup>b</sup>  
 and wiped them with her hair: and the  
 house was filled with the odour of the  
 9 ointment. But one of the disciples, Judas „ 4  
 Iscariot, who was going to betray him, said,  
 10 Why was not this ointment sold for three „ 5  
 11 hundred pence, and given to the poor? He „ 6  
 said this, not because of his care for the  
 poor; but because he was a thief, and hav-  
 ing the bag himself carried the things that  
 12 were put therein. The rest of the disciples Mk. 14 4  
 also were vexed at this among themselves,  
 and said, To what purpose is this ointment  
 13 wasted? For it might have been sold for Mt. 26 9  
 much, and given to the poor. And they Mk. 14 5<sup>b</sup>  
 14 murmured at Mary. But Jesus perceiving Mt. 26 10<sup>a</sup>  
 it, saith unto them, Let her alone; why Mk. 14 6<sup>b</sup>  
 trouble ye her? she hath performed a good  
 work on me. She hath kept it for the day Jn. 12 7<sup>b</sup>  
 15 of my burying. For the poor are always „ 8<sup>a</sup>  
 with you; and when ye will ye can do Mk. 14 7<sup>b</sup>  
 them good: but I am not always with you.  
 16 On that account, when pouring this ointment Mt. 26 12  
 upon my body, she did it as it were for my

	burial, and came beforehand to anoint my body.	Mk. <sup>1</sup> 14	8 <sup>b</sup>
<b>39</b> 17	Verily I say unto you, Wheresoever this my gospel shall be preached in the whole world, that which this woman hath done shall be related for a memorial of her.	"	9
18	And when he had said these things, <sup>2</sup> Jesus went forth slowly to proceed to Jerusalem.	Lu. 19	28
19	And when he was arrived at Bethphage and Bethany, near the mount that is called the	"	29 <sup>a</sup>
20	mount of Olives, Jesus sent two of his disciples, saying unto them, Go into the	Mt. 21	1 <sup>b</sup>
21	village that is over against you, and when ye are entered into it, ye shall find an ass tied, and a colt with her, whereon no man ever yet sat: <sup>3</sup> loose it, and bring <i>them</i> unto	"	2 <sup>a</sup>
22	me. And if anyone say unto you, Why do ye loose them? say thus unto him, We seek them for the Lord; and straightway send <sup>4</sup>	Mk. 11	2 <sup>b</sup>
23	them both hither. All this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,	Mt. 21	2 <sup>b</sup>
24	Tell ye the daughter of Sion, Behold, thy King cometh unto thee, Meek, and sitting upon an ass, And upon a colt the foal of an ass.	Lu. 19	30 <sup>b</sup>
25	This understood not his disciples at that time: but after Jesus was glorified, his disciples remembered that these things had been written of him, and that they did these things unto him.	Mt. 21	2 <sup>c</sup>
26	And the disciples went, and found even as he had said unto them, <sup>5</sup> and they did as	Lu. 19	31 <sup>a</sup>
		Mt. 21	3 <sup>b</sup>

<sup>1</sup> Omitting 8<sup>a</sup>: "She hath done what she could."

<sup>2</sup> S. John's order continued.

<sup>3</sup> Or, "rode."

<sup>4</sup> So in the Arabic. The dual form is used, "send *ye both* them *both*." Ciasca has taken the alternative rendering, "they *both* sent them *both*," which, however, is contrary to the meaning here.

<sup>5</sup> This verse being a comment of the evangelist, and not a part of the history, is put earlier by Tatian in connection with the prophecy which in a different form S. John puts after the bringing of the ass.

<sup>6</sup> Omitting Mark xi. 4 : "and found the colt tied by the door without, in a place where two ways met."

- 39 27 Jesus had commanded them. And when Lu. 19 33  
 they had loosed them, the owners thereof  
 28 said unto them, Why loose ye them ? They „ 34  
 said unto them, We seek them for our Lord;  
 and they let them go. Mk. 11 6<sup>b</sup>
- 29 And they brought the ass and the colt, Mt. 21 7  
 and put their garments upon the colt; and  
 30 Jesus rode thereon. And the most part of „ 8  
 the multitude spread their garments before  
 him on the ground; and others cut branches  
 from the trees, and spread them in the way.
- 31 And when he drew near his descent of the Lu. 19 37  
 mount of Olives, all the disciples began to  
 rejoice and praise God with a loud voice for  
 all the mighty works which they had seen;
- 32 saying, Glory in the highest: glory to the Mt. 21 9<sup>b</sup>  
 son of David: blessed is he that cometh in the
- 33 name of the Lord : and blessed is the kingdom Mk. 11 10<sup>a</sup>  
 which cometh, *even* our father David's: peace Lu. 19 38<sup>b</sup>  
 in heaven, and glory in the highest.
- 34 And a great multitude that had come to Jn. 12 12  
 the feast, when they had heard that Jesus
- 35 was coming to Jerusalem, took the branches „ 13  
 of the palm trees, and went forth to meet  
 him, and cried out, saying, Praise: blessed  
 is he that cometh in the name of the Lord,
- 36 even the King of Israel. And some of the Lu. 19 39  
 Pharisees from the multitudes said unto him,
- 37 Master, rebuke thy disciples. He saith unto „ 40  
 them, Verily I say unto you, If these held  
 their peace, the stones would cry out.
- 38 And when he drew nigh, and had seen „ 41  
 39 the city, he wept over it, saying, Would that „ 42  
 thou hadst known the things which are for  
 thy peace in this thy day ! this now is
- 40 hidden from thine eyes. The days shall „<sup>1</sup> 43  
 come unto thee, when thine enemies shall  
 compass thee round, and keep thee in on
- 41 every side, and shall take possession of thee, „ 44

<sup>1</sup> Cf. note to xli. 30.

and of thy children that are within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

- |           |           |   |        |    |
|-----------|-----------|---|--------|----|
| <b>39</b> | <b>42</b> | And when Jesus had entered into Jerusalem, all the city was stirred, saying, Who<br>43 is this? And the multitudes said, This is Jesus, the prophet from Nazareth of Galilee.   | Mt. 21 | 10 |
|           | <b>44</b> | And the multitude that was with him bare witness, that he had called Lazarus out of the tomb, and raised him from the dead.   | Jn. 12 | 17 |
|           | <b>45</b> | For this cause many multitudes went out to meet him, for they heard the sign that he had done.  | "      | 18 |
| <b>40</b> | <b>1</b>  | And when Jesus had gone into the temple, they brought unto him the blind and the lame; and he healed them. But when the chief priests and the Pharisees saw the wonderful things that he did, and the children that were crying in the temple, and saying, Praise to the son of David; they | Mt. 21 | 14 |
|           | <b>2</b>  | "   | "      | 15 |
|           | <b>3</b>  | were annoyed, and said, Hearest thou what these are saying? Jesus said unto them, Yea: did ye never read, Out of the mouth of children and babes thou hast selected my  | "      | 16 |
|           | <b>4</b>  | praise? The Pharisees therefore said among themselves, Lo, see you not, that we get no advantage? for, lo, the whole world followeth him.   | Jn. 12 | 19 |
|           | <b>5</b>  | Now there were also among them certain Gentiles, that had come up to worship at   | "      | 20 |
|           | <b>6</b>  | the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying unto him, Sir, we wish to see   | "      | 21 |
|           | <b>7</b>  | Jesus. Philip came and told Andrew: and   | "      | 22 |
|           | <b>8</b>  | Andrew and Philip told Jesus. And Jesus answered, and said unto them, The hour is near in which the Son of man shall be glorified. Verily, verily, I say unto you, Except   | "      | 23 |
|           | <b>9</b>  | a grain of wheat fall and die in the earth,   | "      | 24 |

it <sup>1</sup> abideth by itself alone ; but if it die, it		
<b>40</b> 10 beareth much fruit. He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal.	Jn. 12	25
11 If any man serveth me, let him follow me ; and where I am, there shall also my servant be : and whosoever serveth me, him will the	„	26
12 Father honour. Now is my soul troubled ; and what shall I say ? My Father, save <sup>2</sup> me from this hour. But for this cause came	„	27
13 I unto this hour. My Father, glorify thy name. And a voice was heard out of heaven, <i>saying</i> , I have glorified it, and will glorify	„	28
14 it. The multitude therefore, that stood by, heard it, and said, This is thunder. Others	„	29
15 said, An angel speaketh to him. Jesus answered, and said unto them, This voice hath not come for my sake, but for your	„	30
16 sakes. Now is the judgment of this world : and the prince of this world shall now be	„	31
17 cast out. And I, when I am lifted up from the earth, will draw all men unto myself.	„	32
18 This he said to signify by what manner of	„	33
19 death he was going to die. The multitudes said unto him, We have heard from the law that the Messiah abideth for ever : how then sayest thou, that the Son of man is going to	„	34
20 be lifted up ? who is this Son of man ? Jesus said unto them, Yet a little while will the light be with you. Walk while ye have the light, that darkness overtake <sup>3</sup> you not : for he that walketh in the darkness knoweth not	„	35
21 whither he goeth. While ye have the light, believe on the light, that ye may be sons of light.	„	36 <sup>a</sup>
22 And when some of the Pharisees had asked Jesus, When will the kingdom of God come ? he answered, and said unto them,	Lu. 17	20

<sup>1</sup> The Arabic begins ver. 25 here as the Vulgate does.

<sup>2</sup> Or, "deliver"

<sup>3</sup> The Syriac word implied in the Arabic has also the meaning, "lay hold of ;" cf. i. 5.

- |    |    |  |        |                 |
|----|----|--|--------|-----------------|
| 40 | 23 | The kingdom of God will not come with expectation: neither shall they say, Lo, here it is! and, Lo, there! For the kingdom of God is within you. | Lu. 17 | 21              |
| 24 |    | And by day he was teaching in the temple; but at night he went out, and passed the night on the mount that is called                             | "      | 21 37           |
| 25 |    | the mount of Olives. And all the people arrived before him in the temple to hear his word.   | "      | 38              |
| 26 |    | Then spake Jesus to the multitudes and   | Mt. 23 | 1               |
| 27 |    | 27 to his disciples, saying unto them, The scribes and the Pharisees have sat down on Moses'   | "      | 2               |
| 28 |    | 28 seat: all things therefore whatsoever they shall bid you to observe, <i>these</i> keep and do: but do not ye according to their works; for    | "      | 3               |
| 29 |    | 29 they say, and do not. For they bind heavy burdens, <sup>1</sup> and lay them on men's shoulders; but are unwilling to move one of their       | "      | 4               |
| 30 |    | 30 fingers towards them. And all their works   | "      | 5 <sup>a</sup>  |
| 31 |    | 31 they do to be seen of men. And all the multitude heard these things with gladness.  | Mk. 17 | 37 <sup>b</sup> |
| 32 |    | 32 And in his teaching he said unto them, Beware ye of the scribes, which desire to walk in long robes, and love to be saluted in                | "      | 38              |
| 33 |    | 33 the streets, and to sit on chief seats in the   | "      | 39              |
| 34 |    | 34 synagogues, and chief couches at feasts: for they make broad their phylacteries, and lengthen the fringes of their garments, and              | Mt. 23 | 5 <sup>b</sup>  |
| 35 |    | 35 <i>love</i> to be called of men, Master. But they devour widows' houses, under the pretence of making their prayers long; these truly         | "      | 7 <sup>b</sup>  |
| 36 |    | 36 shall receive greater condemnation. But be not ye called masters: for one is your   | Mk. 12 | 40              |
| 37 |    | 37 master, and all ye are brethren. And call no man father on the earth: for one is your   | Mt. 23 | 8               |
| 38 |    | 38 Father, which is in the heavens. Neither be ye called directors: <sup>2</sup> for one is your   | "      | 9               |
|    |    |  |        | 10              |

<sup>1</sup> Omitting "and grievous to be borne ;" cf. Revised Version, marginal note.

<sup>2</sup> Or, "arrangers;" the Peschito has "guides."

- 40 39 director, *even* the Messiah. But he that is greater among you shall be your minister. Mt. 23 11
- 40 He<sup>1</sup> that exalteth himself shall be humbled ; „ 12  
and he that humbleth himself shall be exalted.
- 41 Woe unto you Pharisees ! for ye love the front seats in the synagogues, and the salutation in the streets. Lu. 11 43
- 42 Woe<sup>2</sup> unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses by reason of your long prayers : and therefore ye shall receive greater condemnation. Mt. 23 14
- 43 Woe unto you, scribes and Pharisees, hypocrites ! because ye shut the kingdom of „ 13<sup>a</sup>
- 44 God against men. Woe unto you, lawyers ! for ye have hidden the keys of knowledge : ye enter not in yourselves, neither suffer ye them that are entering in to enter. Lu. 11 52<sup>a</sup>  
Mt. 23 13<sup>b</sup>
- 45 Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to draw away one proselyte ; and when he is become *so*, ye make him twofold more a son of Gehenna than yourselves. „ 15
- 46 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold, that is in the temple, he is accountable. Ye blind ignorant ones : for whether is greater, the gold, or the temple „ 16  
47 „ 17
- 48 that sanctifieth the gold ? And, Whosoever shall swear by the altar, it is nothing ; but whosoever shall swear by the offering that „ 18
- 49 is upon it, he is accountable. Ye blind ignorant ones : whether is greater, the offering, or the altar that sanctifieth the offering ? „ 19
- 50 He therefore that sweareth by the altar, „ 20

<sup>1</sup> Cf. xxx. 5 and xxxii. 21.

<sup>2</sup> Some of the statements regarding the scribes and Pharisees already made in this chapter are now repeated as "woes." Matt. xxiii. 14 is omitted in the Revised Version.

- sweareth by it, and by all things that are  
**40** 51 thereon. And he that swearth by the temple, swearth by it, and by him that dwelleth therein. And he that swearth by the heaven, swearth by the throne of God, and by him that sitteth thereon. Mt. 23 21
- 52 **53** Woe unto you, scribes and Pharisees, hypocrites! that tithe mint and rue, anise and cummin, and all herbs, and leave undone the weightier matters of the law, judgment, and mercy, and faith, and the love of God: these ye ought to do, and not to leave those 54 undone. Ye blind guides, which strain out the gnat, and adorn<sup>1</sup> the camel. ,, 23
- 55** Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of iniquity and unrighteousness. ,, 25
- 56** Ye blind Pharisees, cleanse first the inside of the cup and of the platter, and the outside of them will be clean. ,, 26
- 57** Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which outwardly appear beautiful, but within are full of dead men's bones and 58 of all uncleanness. Even so ye also outwardly appear unto men as if righteous, but within ye are full of iniquity and hypocrisy. ,, 27
- 59** One of the scribes, answering, said unto him, Teacher, in this thy speech thou makest 60 a reproach against us. He said, Woe unto you also, ye scribes! for ye lade men with heavy burdens, and ye yourselves touch not those burdens even with one of your fingers. Lu. 11 45
- 61** Woe unto you, scribes and Pharisees, hypocrites! in that ye build the sepulchres of the prophets, whom your fathers killed, and adorn the tombs of the righteous, Mt. 23 29<sup>a</sup>
- ,, 46
- ,, 28
- ,, 47<sup>b</sup>
- Mt. 23 29<sup>b</sup>

<sup>1</sup> Mr. Rendel Harris attributes this peculiar reading to the transposition of two letters of the Arabic word for "swallow."

- |           |  |                     |    |
|-----------|--|---------------------|----|
| <b>40</b> | 62 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. See therefore ! ye bear witness against yourselves, that ye are sons of them that slew the prophets ; and ye are finishing the path of your fathers. Ye serpents, ye offspring of vipers, whither shall ye flee | „                   | 31 |
| 63        |  | „                   | 32 |
| 64        |  | „                   | 33 |
| 65        |  | „                   | 33 |
| <b>41</b> | 1 from the judgment of Gehenna ? Therefore, behold, I, the wisdom of God, send unto you prophets, and apostles, and wise men, and scribes : and some of them shall ye kill and crucify ; and some of them shall ye scourge in your synagogues, and   | „ <sup>1</sup>      | 34 |
| 2         | cast out from city to city : that upon you may come all the blood of righteous men that hath been shed on the earth, from the blood of Abel the innocent unto the blood of Zacharias son of Barachias, whom ye slew between the sanctuary and the altar.   | „                   | 35 |
| 3         | Verily I say unto you, All these things shall come upon this generation.   | „                   | 36 |
| 4         | O Jerusalem, Jerusalem, the slayer of the prophets, and the stoner of them that were sent unto her ! how often have I wished to gather thy children together, even as a hen gathereth her chickens under her   | „                   | 37 |
| 5         | wings, and ye would not ! Your house <sup>2</sup>  | „                   | 38 |
| 6         | shall be left unto you deserted. Verily I say unto you, Ye shall not see me henceforth, till ye say, <sup>3</sup> Blessed is he that cometh in the name of the Lord.   | „                   | 39 |
| 7         | And of the rulers also many believed on him ; but because of the Pharisees they did  | Jn. <sup>4</sup> 12 | 42 |

<sup>1</sup> Or omit "shall" throughout this verse; cf. Luke xi. 49. This remarkable change of reading seems connected with Gnostic ideas.

<sup>2</sup> The Doctrine of Addai has "Behold, your house is left desolate."

<sup>3</sup> It is remarkable that this statement should come after the account of the use of these very words by the multitudes; cf. xxxix. 32.

<sup>4</sup> John xii. 42-50 is here inserted before John xii. 36<sup>b</sup>-41; cf. xli. 21-26.

- not confess *it*, lest they should become outside  
**41** 8 the synagogue: for they loved the glory of men more than to glory of God. Jn. 12 43
- 9 And Jesus cried, and said, He that believeth on me, believeth not on me, but 10 on him that sent me. And he that seeth 11 me, seeth him that sent me. I am come a light<sup>1</sup> into the world, every man therefore that believeth on me, abideth not in the 12 darkness. And whosoever heareth my sayings, and keepeth them not, I judge him not: for I came not to judge the world, but 13 to give life to the world. He that rejecteth me, and receiveth not my sayings, there is one that judgeth him: the saying that I spake, the same shall judge him in the last 14 day. I speak not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what 15 I should speak. And I know that his commandment is life eternal: the things therefore which I speak now, even as the Father hath said unto me, so I speak.
- 16 And when he said these things unto them, the scribes and the Pharisees began to be angry in their malice, and to find fault with his words, and to vex him in many things; 17 seeking to catch something out of his mouth, that they might be able to accuse him.
- 18 Now when many multitudes were gathering together, so that they almost trode one upon another, Jesus began to say unto his disciples, Beware ye of the leaven of the 19 Pharisees, which is hypocrisy. But there is nothing covered up, except that it will be

Of these verses 42, 43 are a comment of the evangelist, which might be placed at any point in the account of this visit. Ver. 44-50 naturally follow them, and with the verses from S. Luke following them, they explain in a very natural way why Jesus went and hid himself, John xii. 36<sup>b</sup>.

<sup>1</sup> Or, "I, a light, am come."

- revealed: nor hidden, except that it will be  
**41** 20 known. All things that ye have said in the darkness, shall be heard in the light: and that which ye have whispered in the ears in the chambers, shall be proclaimed upon the housetops. Lu.<sup>1</sup> 12 3
- 21 These things spake Jesus, and he departed, Jn. 12 36<sup>b</sup>  
 22 and hid himself from them. And though " 37  
 he had done all these signs before them,  
 23 they believed not on him: that the saying " 38  
 of Isaiah the prophet might be fulfilled, which he spake,
- Lord, who hath believed, that he may hear us ?
- And the arm of the Lord, to whom hath it been revealed ?
- 24 For this cause they could not believe, for " 39  
 Isaiah said again,
- 25 Blind ye their eyes, and bring darkness to " 40  
 their heart ;  
 Lest they should see with their eyes, and understand with their heart,  
 And should turn,  
 And I should heal them.
- 26 These things said Isaiah, when he saw his " 41  
 glory, and spake of him.
- 27 And Jesus went out from the temple; and Mt. 24 1  
 some of his disciples came to him, and showed him the buildings of the temple, and its
- 28 beauty and magnificence, and the strength of Mk. 13 1<sup>b</sup>  
 the stones used in it, and the elegance of its construction, and how it was adorned with Lu. 21 5<sup>b</sup>
- 29 costly stones and beautiful colours. Jesus Mt. 24 2<sup>a</sup>  
 answered, and said unto them, See ye these great buildings ? Verily I say unto you, Lu. 19 43<sup>a</sup>  
 30<sup>2</sup>the days will surely come, and there shall " 44<sup>b</sup>  
 not be left here in them one stone upon another, that is not thrown down.

<sup>1</sup> See note to xiii. 12<sup>b</sup>.<sup>2</sup> No doubt Tatian meant this for Luke xxi. 6<sup>b</sup>; cf. xxxix. 40, 41.

**41** 31 And two days before the passover of the unleavened bread the chief priests and the scribes sought how they might take him with 32 subtlety, and kill him: but they said, Not during the feast, lest haply the people make 33 a disturbance. And as Jesus sat on the mount of Olives over against the temple, Simon Cephas and James and John and Andrew came unto him, and said unto him 34 between themselves and him, Teacher, tell us, when shall these things be? and what shall be the sign of thy coming, and of the 35 end of the world? Jesus answered, and said unto them, The days will come, when ye shall desire to see one day of the days of the Son of man, and ye shall not see it. 36 Take heed that no man lead you astray. 37 Many shall come in my name, saying, I am the Messiah; and they shall say, The time is at hand; and shall lead many astray: 39 go ye not therefore after them. When therefore ye shall hear of wars and rumours of insurrections, see that ye be not troubled: these things must come to pass first; but 40 the end hath not yet come. Nation<sup>3</sup> shall rise against nation, and kingdom against 41 kingdom: and there shall be great earthquakes in divers places, and famines, and pestilences, and commotions: terrors and

{Lu.<sup>2</sup> 21 7<sup>b</sup>  
(Mt. 24 3<sup>b</sup>)

Mt. 24 4<sup>a</sup>  
Lu. 17 22<sup>b</sup>

Mt. 24 4<sup>b</sup>

„ 5<sup>a</sup>

Lu. 21 8<sup>b</sup>

Mk. 13 6<sup>b</sup>

{Lu. 21 8<sup>c</sup>  
(Mk. 13 7<sup>a</sup>)

Mt. 24 6<sup>b</sup>  
Lu. 21 9<sup>b</sup>

Mt.<sup>4</sup> 24 7<sup>a</sup>

Lu. 21 11

<sup>1</sup> No more convenient place could be found for these two verses, in view of the fact that the prolonged discourse which follows immediately is at once followed by a reference made by Jesus to this date; cf. xliv. 1 and 2. The placing Mark xiv. 1, 2 before Mark xiii. 3 does not involve a chronological error, since xliv. 1 shows that the same day is still present.

<sup>2</sup> Besides taking Luke xxi. as the parallel to Matt. xxiv. and Mark xiii., Tatian inserts passages from other parts of S. Luke which deal with the same subject, though their position in the third Gospel implies that they were spoken earlier. In this way he is enabled to present to his readers a more complete account of our Lord's teaching upon this important subject.

<sup>3</sup> Omitting Luke xxi. 10<sup>a</sup>: "Then said he unto them."

<sup>4</sup> Or Luke xxi. 10<sup>b</sup>.

tremblings shall there be, and great signs  
shall appear from heaven ; and great storms

- 41** 42 shall there be. All these things are the Mt. 24 8  
43 beginning of troubles. And<sup>1</sup> before all Lu. 21 12  
these things, they shall lay hands on you,  
and shall persecute *you*, and deliver you up  
to the synagogues and prisons, and shall drag  
you before kings and governors for my name's  
44 sake. And this shall be unto you for a „ 13  
45 testimony. And my gospel must first be Mk. 13 10  
46 preached unto all the nations. And when Lu. 12 11  
they bring you into the synagogues before  
the rulers, and the authorities, be not anxious  
beforehand how to plead, or what ye shall  
47 say: for it is not ye that speak, but the Mk. 13 11<sup>b</sup>  
48 Holy Spirit. Put it therefore in your heart,  
49 not to meditate beforehand what to say: for Lu. 21 14  
I will give you understanding and wisdom,  
which all your adversaries shall not be able „ „ 15  
to withstand.
- 50 For then shall they deliver you up unto Mt. 24 9  
tribulation, and shall kill you: and ye shall  
be hated of all the nations for my name's  
51 sake. And then shall many be caused to „ „ 10  
stumble, and shall hate one another, and  
52 shall deliver up one another to death. And Lu. 21 16  
your parents, and brethren, and kinsfolk, and  
friends shall deliver you up: and *some* of  
53 you shall they put to death. And a lock „ „ 18  
of the hair of your head shall not perish.
- 54 In your patience ye shall possess your „ „ 19  
souls.
- 55 And many false prophets shall arise, and Mt. 24 11  
56 shall lead many astray. And because of „ „ 12  
the abundance of iniquity, the love of many  
57 shall grow weak. But whosoever endureth „ „ 13  
58 to the end, the same shall be saved. And „ „ 14  
this gospel of the kingdom shall be preached

<sup>1</sup> Omitting Mark xiii. 9 : "But take heed to yourselves."

<sup>2</sup> For the substance of ver. 17 see above in xli. 50.

in the whole world for a testimony unto all the nations ; and then shall come the end of all.

- 42** 1 But when ye see Jerusalem compassed with armies, then know that her desolation 2 is at hand. At that time let them that are in Judaea flee unto the mountain ; and let them that are in the midst of her flee ; and let not them that are in the districts enter 3 therein. For these days are the days of vengeance, that all things which are written may be fulfilled. Lu. 21 20
- 4 When therefore ye see the abominable<sup>1</sup> desolation, which was spoken of in Daniel the prophet, standing in the holy place (let 5 him that readeth understand), then let them that are in Judaea flee unto the mountain : Mt. 24 15
- 6 and let him that *is* on the housetop not go down, nor enter in, to take anything out of 7 his house : and let him that shall be in the field not return back to take his cloke. Mk. 13 15
- 8 Woe unto them that are with child, and to them that give suck in those days ! there shall be great distress in the land, and wrath 9 upon this people. And they shall fall on the edge of the sword, and shall be led captive into every country : and Jerusalem shall be trodden down of the Gentiles, until 10<sup>2</sup>the times of the Gentiles be fulfilled. Then if any man shall say unto you, The Messiah is here ; or, Lo, he is there ; believe it not. Mk. 13 21
- 11 Then shall arise false Christs, and false prophets, and shall do signs and portents ; so as to lead into error, if they could, even 12 the elect. Therefore take ye heed : for I have already told you all things beforehand. Mk. 13 23
- 13 If therefore they shall say unto you, Behold, he is in the wilderness ; go not forth, that Mt. 24 26

<sup>1</sup> Or, "unclean."

<sup>2</sup> Cf. xli. 36, 37. There is a little displacement of internal order here.

- ye may not be seized: and if they shall say unto you, Behold he is in the chamber; be-  
**42** 14 lieve it not. For as the lightning appeareth in the east, and is visible even unto the west; so shall be the coming down of the Son of man. But first must he suffer many things, and be rejected of this genera-  
16 tion. And pray ye that your flight may not take place in the winter, nor on a sabbath 17 day: then shall be great tribulation, of which there hath not been the like from the beginning of the world until now, nor shall 18 take place. And except the Lord had shortened those days, no flesh would have been saved: but for the elect's sake, whom 19 he chose, he shortened those days. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, and wringing<sup>1</sup> of hands for the roaring of the noise of the sea and of the earthquake.  
20 Men's souls shall depart for the fear, which  
21 shall come upon the earth. But in those days, immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens 22 shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall look at the Son of man coming on the clouds of heaven with power and 23 great majesty. And he shall send forth his angels with a great trumpet, and they shall gather together his elect from the four winds, from the end of heaven even to the end 24 thereof. But when these things begin to come to pass, be of good cheer, and lift up your heads; because your deliverance draweth nigh.
- Mt. 24 27  
Lu. 17 25  
Mt. 24 20  
,, 21  
Mk. 13 20  
Lu. 21 25  
,, 26<sup>a</sup>  
Mk. 13 24<sup>a</sup>  
Mt. 24 29  
,, 30  
,, 31  
Lu. 21 28

<sup>1</sup> This passage is considerably altered from S. Luke.

- 42** 25 From the fig-tree learn the parable : for when its branches are tender, and it putteth forth leaves, ye know that the summer is nigh; Mt. 24 32
- 26 even so ye also, when ye see these things begin to take place, know ye that the kingdom of God hath arrived at the door. Verily I say unto you, This generation shall not pass away, till all these things take place. „ 33
- 27 „ „ 34
- 28 Heaven and earth shall pass away, but my words shall not pass away. „ 35
- 29 Take heed to yourselves, lest haply your hearts be at any time overcharged with iniquity and drunkenness, and cares of the age, and that day come on you suddenly: Lu. 21 34
- 30 for just as a blow shall it strike all them that dwell on the face of all the earth. „ 35
- 31 Watch ye at every season, and pray, that ye may be counted worthy to escape all these things that are going to take place, and to stand before the Son of man. Of that day and of that hour knoweth no one, not even the angels of heaven, nor the Son, but the Father. Take ye heed, watch and pray: for ye know not when that time is. Even as a man, who went abroad, and left his house, and gave his authority to his servants, and left each one at his own work, and commanded the porter to be watchful. Watch therefore: for ye know not when the lord of the house shall come, whether at even, or at midnight, or at cockerowing, or in the morning; lest coming suddenly he find you sleeping. What I say unto you, I say unto you all, Be watchful. Mk. 13 32
- 32 „ „ 33
- 33 „ „ 34
- 34 „ „ 35
- 35 „ „ 36
- 36 „ „ 37
- 37 „ „ 38
- 38 For even as it happened in the days of Noah, so shall be the coming of the Son of man. Even as before the flood they were eating and drinking, marrying and delivering up to marriage, until the day that Noah entered into the ark, and they knew not Mt. 24 37
- 39 „ „ 38
- 40 „ „ 39

until the flood came, and took them all away ;  
so shall be the coming of the Son of man.

- 42 41 And likewise even as it came to pass in the days of Lot ; they ate and they drank, they sold and they bought, they planted and they builded ; *but* in the same day wherein Lot went out from Sodom, the Lord rained both fire and brimstone from heaven, and destroyed them all : so shall it be in the day wherein the Son of man shall appear. And in that day, he which shall be on the housetop, and his garments in the house, let him not go down to take them away : and he which shall be in the field, let him not return back. Remember Lot's wife. He that shall wish to save his life shall lose it : but he that shall lose his life shall save it. Verily I say unto you, In that night there shall be two *men* in one bed ; the one shall be taken, and the other shall be left. And there shall be two *women* grinding in one mill ; the one shall be taken, and the other shall be left. And there shall be two *men* in the same field ; the one shall be taken, and the other shall be left. They answered, and said unto him, Where, Lord ? He<sup>1</sup> said unto them, Wherever the body is, thither will the eagles<sup>2</sup> be gathered together.
- 51 Watch therefore ; for ye know not in what hour your Lord will come. This know, If the master of the house had known in what watch the thief would come, he would certainly have watched, and his house could not have been digged through. Therefore be ye also ready : for in an hour that ye think not the Son of man will come.

<sup>1</sup> In the Arabic ver. 37 begins here, as in the Vulgate, and ver. 36, as marked 37 in the present text.

<sup>2</sup> Or, "vultures."

Lu. 17 28

„ 29

„ 30

„ 31

{ Lu. 17 32

„ 33

Lu. 17 34

„ 35 "

„ 36

„ 37

Mt. 24 42

„ 43

„ 44

- 43** 1 Simon Cephas saith unto him, Lord, speakest thou this parable unto us, or even 2 unto all men? Jesus said unto him, Who, think you, is the faithful and wise overseer<sup>2</sup> of the house, whom his lord hath set over his household, to give them food in 3 its season? Blessed is that servant, whom when his lord is come, he shall find so doing.
- 4 Verily I say unto you, that he will set him 5 over all that he hath. But if that evil servant shall say in his heart, My lord will 6 delay his coming; and shall begin to beat his menservants and the maidservants of his lord, and shall begin to eat and drink with 7 the drunken; the lord of that servant shall come in a day wherein he thinketh not, and 8 in an hour which he knoweth not, and shall judge him, and appoint his portion with the hypocrites, and with the unfaithful: there shall be the weeping and gnashing of teeth.
- 9 Then shall the kingdom of heaven be like unto ten virgins, which took their lamps, and went forth to meet the bridegroom and 10 the bride. Five of them were wise, and 11 five were foolish. Now these foolish ones, when they took their lamps,<sup>4</sup> took no oil 12 with them: but the wise took oil in vessels 13 with the lamps. Now while the bridegroom tarried, they all slumbered and slept. But 14 at midnight a cry was made, Behold, the bridegroom cometh! Go ye forth to meet 15 him. Then all those virgins arose, and 16 trimmed their lamps. The foolish said unto the wise, Give us of your oil; for our lamps

<sup>1</sup> The preceding parable is very like that in Luke xii. 39, 40, hence the sequence now; the order is that of S. Matthew.

<sup>2</sup> Cf. Luke xii. 42<sup>b</sup>.

<sup>3</sup> Or Matt. xxiv. 47<sup>a</sup>.

<sup>4</sup> Lit. "burning-lamps," a different word from that translated "lamps" in ver. 9 and 12, but used in ver. 39.

43 17	are gone <sup>1</sup> out. The wise answered, saying,	Mt. 25	9
18	Peradventure there may not be enough for us and you: go ye to them that sell, and buy for yourselves. And when they had	"	10
19	gone to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was	"	11
20	shut. But at last came also the other virgins, saying, Lord, Lord, open to us. He	"	12
21	answered, and saith unto them, Verily I say unto you, I know you not. Watch there- fore; for ye know not that day nor that hour.	"	13
22	Even as a man, going abroad, called his own servants, and delivered unto them his	"	14
23	goods. And unto one he gave five talents, and to another two, but to another one; to each according to his particular ability; and	"	15
24	he went on his journey immediately. Now he that had received the five talents went and traded with them, and gained five others.	"	16
25	In like manner he also that had received	"	17
26	the two gained two others. But he that had received the one went away and digged into the earth, and hid his lord's money.	"	18
27	But after a long time the lord of those servants came, and made a reckoning with	"	19
28	them. And he that had received the five talents came and paid five others, saying, Lord, thou deliveredst unto me five talents: lo, I have gained five others beside them.	"	20
29	His lord saith unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.	"	21
30	And he that had received the two talents came, and saith, Lord, thou deliveredst unto me two talents: lo, I have gained two others beside them. His lord saith unto him, Well	"	22
31		"	23

<sup>1</sup> Not "going out," as the Revised Version and the margin of the Authorised Version.

done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the		
43 32 joy of thy lord. And he also that had received the one talent came, and said, Lord, I know that thou art a hard man, thou reapest where thou dost not sow, and gatherest	Mt. 25 24	
33 where thou dost not scatter: and I was afraid, and went away, and hid thy talent in	"	25
34 the earth: lo, thou hast what is thine. His lord answered, and said unto him, Thou wicked and slothful servant, thou knowest me, that I reap where I did not sow, and	"	26
35 gather where I did not scatter; thou oughtest to have put my money at the bank, <sup>1</sup> and at my coming I should have exacted it with	"	27
36 interest. Take ye away therefore the talent from him, and give it unto him that hath	"	28
37 the ten talents. Unto him that hath shall be given, and he shall have abundance: but from him that hath not, even that which he	"	29
38 hath shall be taken away from him. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.	"	30
39 Let your loins be girded about, and your	Lu. 12 35	
40 lamps <sup>2</sup> burning; and be ye yourselves like unto men looking for their lord, when he returns from the feast; that, when he cometh and knocketh, they may straightway	"	36
41 open unto him. Blessed are those servants, whom their lord when he cometh shall find watching: verily I say unto you, that he shall gird his loins, and make them lie down to meat, and shall pass by and serve them.	"	37
42 And if he shall come in the second watch,	"	38

<sup>1</sup> Mr. Rendel Harris thinks the saying, "Be approved money-changers," was in the *Diatessaron* near here.

<sup>2</sup> See note on ver. 11. These verses from Luke xii. serve as a kind of summary of the preceding lessons.

or in the third, and find them so, blessed are those servants.

- 43** 43 But when the Son of man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his majesty: and before him he shall gather all the nations: and he shall separate them one from another, as the shepherd separateth the rams from the kids: and he shall set the rams on his right, but the kids on the left. Then shall the King say unto them that shall be on his right, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye took me in: I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye took care of me. Then shall the righteous say unto him, Lord, when saw we thee hungering, and fed thee? or thirsting, and gave thee a drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and took care of thee? The King shall answer, and say<sup>1</sup> unto them, Verily I say unto you, Whatsoever ye did unto one of the least of these my brethren, ye did unto me. Then shall he say also unto them that shall be on his left, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his ministers: I was hungry, and ye gave me not to eat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: I was naked, and ye clothed me not: I was sick, and in prison, and ye visited me not. Then shall they also answer, saying,

<sup>1</sup> In the Arabic idiom, “answered and said.”

Mt. 25 31

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- Lord, when saw we thee hungering, or thirsting, or naked,<sup>1</sup> or a stranger, or sick, or in prison, and did not minister unto thee?
- 43** 57 Then shall he answer, and say unto them, Verily I say unto you, When ye did it not unto one of these lesser ones, ye did it not even unto me also. And these shall go into eternal punishment: but the righteous into eternal life. Mt. 25 45
- 44** 1 And when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days<sup>2</sup> the passover will take place, and the Son of man will be delivered up to be crucified. Then were gathered together the chief priests and scribes, and the elders of the people, unto the court of the high priest, who is called Caiaphas; and they took counsel concerning Jesus that they might take him by subtlety, and kill him. „ 26 1
- 5 But they said, Not during the feast, lest peradventure a tumult arise among the people; for they feared the people. „ 2 „ 2
- 6 And Satan entered into Judas surnamed Iscariot, who was of the number of the twelve. And he went away, and had a conversation in the temple with the chief priests and scribes and rulers, saying unto them, What are ye willing to give me, and I will deliver him unto you? And they, when they heard it, were glad, and they appointed unto him thirty silver drachmas.<sup>3</sup> Lu. 22 2<sup>b</sup>
- 7 „ „ 3
- 8 „ „ 4<sup>a</sup>
- 9 And he promised them: and from that time he sought opportunity to deliver Jesus unto them without the multitudes. Lu. 22 6
- 10 And on the first day of the feast of unleavened bread, the disciples came to Jesus, Mk. 14 12

<sup>1</sup> The order of "naked" and "stranger" is here reversed from ver. 47, 50, and 55.

<sup>2</sup> Cf. xli. 31.

<sup>3</sup> Arabic, "dirhems of money."

<sup>4</sup> This verse seems superfluous here; cf. ver. 36.

and said unto him, Where wilt thou that we go and make ready for thee that thou mayest eat the passover ?

- 44** 11 Now before the feast of the passover Jn. 13 1  
 Jesus knew that the hour was come that he should depart out of this world unto his Father, and he loved his own in this world,  
 12 and he loved them unto the end. And at „ 2  
 supper<sup>1</sup> time, Satan having put into the heart of Judas, the son of Simon Iscariot, to  
 13 betray him, and Jesus, knowing that the Father had delivered all things into his hands, and that he came forth from the Father, and was going unto the Father,  
 14 rose from supper, and laid aside his garments; „ 4  
 and he took a towel, and girded his loins.  
 15 And he poured water into the bason, and began to wash his disciples' feet, and to wipe them with the towel wherewith he had „ 5  
 16 girded his loins. And when he was come to Simon Cephas, Simon said unto him,  
 17 Lord, dost thou wash my feet ? Jesus „ 7  
 answered, and said unto him, What I do now thou knowest not; but thou shalt know  
 18 hereafter. Simon said unto him, Thou shalt „ 8  
 never wash my feet. Jesus saith unto him, If I wash thee not, thou shalt have no part  
 19 with me. Simon Cephas said unto him, „ 9  
 Then, Lord, wash not my feet only, but also  
 20 my hands and my head. Jesus said unto him, He that is bathed needeth not save to wash his feet; then he is entirely clean: and „ 10  
 21 ye are clean, but not all. For Jesus knew who was his betrayer; therefore said he, Ye „ 11  
 are not all clean.  
 22 So after he had washed their feet, he took „ 12

<sup>1</sup> Tatian divides ver. 1-20 of this chapter of S. John from the remainder, and makes the meal here referred to take place before the hiring of the guest-chamber (xlv. 36, etc.), and consequently also before the meal, which preceded the institution of the Lord's Supper (xlv. 41).

his garments, and, sitting down, he said unto them, Know ye what I have done to you ?		
<b>44</b> 23 Ye call me, Master, and, Lord: and ye say	Jn. 13	13
24 well; so I am. If I then, your Lord and Master, have washed your feet, how much more fit is it, that ye should wash one	„	14
25 another's feet? For I have given you this example, that ye also may so do, as I have	„	15
26 done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither is an apostle greater than he that sent him.	„	16
27 If ye know these things, happy shall ye be	„	17
28 if ye do them. This my saying is not for you all: for I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his	„	18
29 heel against me. From henceforth I tell you before it come to pass, that when it is come to pass, ye may believe that I am <i>he</i> .	„	19
30 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that	„	20
31 sent me. Which is greater, he that reclineth at meat, or he that serveth? is not he that reclineth at meat? I am in the midst of you	Lu. 22	27
32 as he that serveth. But ye are they which	„	28
33 have continued with me in my sorrows, and I promise unto you, even as my Father promised unto me, a kingdom, that ye may eat and drink upon the table of my kingdom. <sup>1</sup>	„	29
34 And the first day of the feast of unleavened bread came, on which the Jews are	„	30 <sup>a</sup>
35 wont to kill the passover. And Jesus sent two of his disciples, Cephas and John, saying unto them, Go and make ready for us the	„	7
36 passover, that we may eat. And they said unto him, Where <sup>2</sup> wilt thou that we make	„	8
37 ready for thee? He said unto them, Go,	„	9
	{ Lu. 22 10 <sup>a</sup>	
	{ Mk. 14 13 <sup>b</sup>	

<sup>1</sup> Omitting "and sit on thrones judging the Twelve Tribes of Israel." But cf. xxix. 7.

<sup>2</sup> Cf. ver. 10.

- enter into the city; and as ye are entering in, Lu. 22 10<sup>b</sup>  
 there shall meet you a man bearing a pitcher  
 of water; follow him; and where he entereth
- 44 38 in, say to the householder, Our Master saith, { Lu. 22 11<sup>a</sup>  
 Mt. 26 18<sup>b</sup>  
 My time is come; and I keep the passover  
 with thee. Where is then the lodging, Lu. 22 11<sup>b</sup>  
 where I may eat *it* with my disciples?
- 39 And he will show you a large upper room „ 12<sup>a</sup>  
 furnished and prepared: and there make Mk. 14 15<sup>b</sup>
- 40 ready for us. And his two disciples went „ 16  
 forth, and came into the city, and found  
 even as he had said unto them: and they  
 made ready the passover, as he had com-  
 manded them.
- 41<sup>1</sup> And when the evening was come, and it Lu. 22 14  
 was the hour, Jesus came and lay down *to  
 meat*, and the twelve apostles with him.
- 42 And he saith unto them, With desire I have „ 15  
 desired to eat this passover with you before
- 43 I suffer: I say unto you, henceforth I will „ 16  
 not eat it, until it be fulfilled in the kingdom  
 of God.
- 44 Saying this, Jesus was troubled in the Jn. 13 21<sup>a</sup>  
 spirit, and testified, and said, Verily, verily,  
 I say unto you, One of you that eateth with Mk. 14 18<sup>b</sup>
- 45 me, he shall betray me. And they were „ 19  
 very sorrowful, and began to say unto him
- 46 one by one, Is it I, Lord? He answereth, „ 20  
 and saith unto them, One of the twelve, that  
 dippeth his hand with me in the dish, he
- 47 shall betray me. And behold, the hand of Lu. 22 21  
 him that betrayeth me *is* on the table.
- 48 And the Son of man shall go, even as it is Mk. 14 21  
 written of him: but woe unto that man  
 through whom the Son of man shall be  
 betrayed! better were it for that man if he
- 49 had not been born. And the disciples Jn. 13 22  
 observed one another, not knowing whom
- 50 he signified. And they began to question Lu. 22 23

<sup>1</sup> See note to ver. 12.

among themselves, which of them it was  
that was going to do this thing.

- 45** 1 Now there was reclining in his bosom one Jn. 13 23  
2 of his disciples, whom Jesus loved. Simon „ 24  
Cephas beckoned to him, that he should ask  
3 him who this was of whom he spake. That „ 25  
disciple therefore leaned back on Jesus'  
breast, and said unto him, Lord, Who is he ?  
4 Jesus answered, and saith, He it is to whom „ 26  
I shall give the bread *when it is* dipped. And  
Jesus dipped the bread, and gave it to Judas,  
5 the son of Simon Iscariot. And after the „ 27  
bread Satan entered into him. And Jesus  
said unto him, What thou wishest to do,  
6 make haste to do. Now no one of those „ 28  
reclining understood this, for what *intent* he  
7 spake unto him. And some thought, because „ 29  
Judas had the bag, that he commanded him  
to buy what was needed for the feast; or  
that he should give something to the poor.  
8 Judas the betrayer answered, and said, Is Mt. 26 25  
it I, Master ? Jesus saith unto him, Thou  
9 hast said. And Judas straightway received Jn. 13 30  
the bread, and went out : and it was night.  
10 And Jesus said, Now<sup>1</sup> shall the Son of „ 31  
man be glorified, and God shall be glorified  
11 in him ; and if God shall be glorified in „ 32  
him,<sup>2</sup> God shall also glorify him in himself,  
12 and straightway shall he glorify him. And Mk. 14 22<sup>a</sup>  
as they were eating, Jesus took bread, and Mt. 26 26<sup>b</sup>  
blessed, and brake, and gave *it* to his dis-  
ciples, and said unto them, Take, and eat;  
13 this is my body. And when he had taken Mk. 14 23<sup>a</sup>  
a cup, he gave thanks, and blessed it, and „ .  
gave *it* to them: and said, Take, and drink Mt. 26 27<sup>b</sup>  
14 ye all of this ; and they all drank of it. Mk. 14 23<sup>b</sup>

<sup>1</sup> The Doctrine of Addai has “Behold now is the Son of man glorified, and God glorifies Himself in Him by miracles and by wonders, and by honour of being at the right hand.”

<sup>2</sup> Retaining the clause omitted in the Revised Version.

- 45 15 And he said unto them, This is my blood, { Mk. 14 24<sup>a</sup>  
                   the new testament, shed for many unto  
 16 remission of sins. I say unto you, I will   Mt. 26 29  
                   not drink henceforth of this juice of the  
                   vine, until the day when I shall drink  
                   it new with you in the kingdom of  
                   God; and so do for my remembrance.<sup>1</sup> Lu. 22 19<sup>b</sup>
- 17 And Jesus saith unto Simon, Simon, be-   ,,     31  
                  hold, Satan desires that he may sift you
- 18 as wheat: but I make supplication for thee,   ,,     32  
                  that thou lose not thy faith: and do thou  
                  also, when once thou hast turned again,  
                  stablish thy brethren.
- 19 My children, yet a little while I am with Jn. 13 33  
       you; and ye shall seek me: and as I said  
       unto the Jews, Whither I go, ye cannot  
 20 come; I say now unto you also. A new   ,,     34  
       commandment I give unto you, that ye love  
       one another; and even as I have loved you,
- 21 love ye also each other. By this shall all   ,,     35  
       men know that ye are my disciples, if ye  
 22 have love one to another. Simon Cephas   ,,     36  
       said unto him, Lord, whither goest thou?  
       Jesus answered, and said unto him, Whither  
       I go, thou canst not follow me now; but  
       thou shalt come afterwards.
- 23 Then said Jesus unto them, All ye shall Mt.<sup>2</sup> 26 31  
       forsake me this night: it is written, I will  
       smite the shepherd, and the sheep of the  
 24 flock shall be scattered abroad. But after   ,,     32  
       my resurrection I will go before you into  
 25 Galilee. Simon Cephas answered, and saith   ,,     33  
       unto him, Lord, if all forsake thee, I will

<sup>1</sup> Aphraates adds here "as often as ye come together," showing clearly that Tatian borrowed from the account in 1 Cor. xi. in compiling the *Diatessaron*. The insertion of the Lord's Supper after the departure of Judas involved a displacement of the subject of Luke xxii. 17-20 from that evangelist's order. The preference was therefore given to other Gospels, only the last clause of Luke xxii. 19 being retained.

<sup>2</sup> S. Matthew and S. Mark put this after the arrival at Gethsemane.

45 26 never withdraw from thee: with<sup>1</sup> thee I Lu. 22 33<sup>b</sup>  
 am ready for prison and for death, and I Jn. 13 37<sup>b</sup>  
 27 will lay down my life for thee. Jesus said „ 38<sup>a</sup>  
 unto him, Wilt thou lay down thy life for  
 me? Verily, verily, I say unto thee, that Mk.<sup>2</sup>14 30<sup>b</sup>  
 thou to-day, *even* this night, before the cock  
 crow twice, shalt thrice deny that thou Lu. 22 34<sup>b</sup>  
 28 knowest me. But Cephas kept speaking Mk. 14 31  
 further, Even if I come to death with  
 thee, I will not deny thee, Lord. And in like manner also said all the disciples.  
 29 Then saith Jesus unto them, Let not your Jn. 14 1  
 hearts be troubled: believe in God, and  
 30 believe in me. In my Father's house are „ 2  
 many mansions; if it were not so, I would  
 have told you; for I go to prepare<sup>3</sup> a place  
 31 for you. And if I go away to prepare a „ 3  
 place for you, I will return again, and  
 receive you unto myself; and where I am,  
 32 there shall ye also be. And the place „ 4  
 whither I go, ye know, and the way ye  
 33 know. Thauma said unto him, Lord, we „ 5  
 know not whither thou goest; and how  
 shall we have a way to perceive this?  
 34 Jesus said unto him, I am the way, and „ 6  
 the truth, and the life: and no one cometh  
 35 unto my Father, but by me. And if ye had „ 7  
 known me, ye would have known my Father:  
 and from henceforth ye have known him,  
 36 and have seen him. Philip said unto him, „ 8  
 Lord, shew us the Father, and it sufficeth  
 37 us. Jesus said unto him, All this time am „ 9  
 I with you, and have ye not yet known me?  
 Philip, he that seeth me hath seen the  
 Father; how sayest thou then, Shew us the  
 38 Father? Believest thou not that I am in „ 10

<sup>1</sup> Omitting John xiii. 37: "why cannot I follow Thee now?"

<sup>2</sup> Cf. xlix. 17.

<sup>3</sup> Addai alludes to this, saying, "He is gone to prepare for his worshippers blessed mansions, in which they may dwell."

my Father, and my Father is in me? for the words that I speak I speak not from myself: but my Father, who abideth in me,

- 45** 39 he doeth these works. Believe that I am Jn. 14 11  
 in my Father, and my Father is in me:  
 40 or else believe for the works' sake. Verily, " 12  
 verily, I say unto you, He that believeth on  
 me, the works that I do shall he do also;  
 and greater *works* than these shall he do.  
 41 I go unto the Father: and whatsoever ye " 13  
 shall ask in my name, I will do with you,  
 that the Father may be glorified in his Son.  
 42 If therefore ye ask in my name, I will do " 14  
 43 *it*. If ye love me, keep my commandments. " 15  
 44 And I will pray my Father, and he shall " 16  
 send you another Paraclete,<sup>1</sup> that he may be  
 45 with you for ever, *even* the Spirit of truth,  
 whom the world cannot receive; for it hath  
 not seen him, neither known him: but ye  
 know him; for he abideth with you, and is  
 46 in you. I will not leave you orphans: I " 18  
 47 will come unto you. Yet a little while, and " 19  
 the world shall not see me; but ye shall see  
 48 me: because I live, ye shall live also. And " 20  
 in that day ye shall know that I am in my  
**46** 1 Father, and ye in me, and I in you. He " 21  
 that hath my commandments, and keepeth  
 them, he it is that loveth me: and he that  
 loveth me shall be loved of my Father, and  
 I will love him, and will manifest myself  
 2 unto him. Judas (not the Iscariot) said " 22  
 unto him, Lord, what is the meaning of thy  
 resolution to manifest thyself unto us, and  
 3 not unto the world? Jesus answered, and " 23  
 said unto him, He that loveth me will surely  
 keep my saying: and my Father will love  
 him, and we will come unto him, and make  
 4 our abode with him. But he that loveth " 24  
 me not keepeth not my saying: and this

<sup>1</sup> This Greek form is retained in the Arabic: it is equivalent to "Comforter."

saying which ye hear is not my saying, but  
the Father's who sent me.

- 46** 5 These things have I spoken unto you, Jn. 14 25  
 6 while *yet* abiding with you. But the Par- „ 26  
 alete, *even* the Holy Spirit, whom my Father  
 will send in my name, he shall teach you  
 all things, and bring to your remembrance  
 7 all whatsoever I say unto you. Peace I „ 27  
 leave with you; my peace I give unto you:  
 but not as this world giveth, give I unto  
 you. Let not your heart be seized with  
 8 forebodings, neither let it be fearful. Ye „ 28  
 heard how I said to you, I go away, and I  
 will come unto you. If ye loved me, would  
 ye not surely rejoice, because I go unto my  
 Father? for my Father is greater than I.  
 9 And now I tell you before it come to pass, „ 29  
 that, when it is come to pass, ye may believe  
 10 on me. I will not now speak much with „ 30  
 you, the prince of the world shall come, and  
 11 shall have nothing in me; but that the „ 31<sup>a</sup>  
 world may know that I love my Father,  
 and as my Father gave me commandment,  
 12 so I do. And he saith unto them, When Lu. 22 35  
 I sent you forth without purses,<sup>1</sup> and wallets,<sup>1</sup>  
 13 and shoes, lacked ye anything? They said „ 36  
 unto him, Nothing. He said unto them,  
 Henceforth he that hath a purse, let him  
 take it, and likewise a wallet also: and he  
 that hath no sword, let him sell his coat,  
 14 and buy himself a sword. I say unto you, „ 37  
 that this which is written must yet be  
 fulfilled in me, for I shall be reckoned with  
 transgressors: for all things that were said  
 15 concerning me are fulfilled in me. His dis- „ 38  
 ciples said unto him, Lord, behold, here are  
 two swords. He said unto them, They are  
 enough. Arise, let us go hence. Jn. 14 31<sup>b</sup>
- 16 And they rose up, and when they had Lu. 22 39

<sup>1</sup> Plural; so also in the Doctrine of Addai.

given thanks, they went out, and went, according to their custom, unto the mount of Olives, he and his disciples.

- |           |           |  |        |
|-----------|-----------|--|--------|
| <b>46</b> | <b>17</b> | And he saith unto them, I am the true vine, and my Father is the husbandman.   | Jn. 15 |
| 18        |           | Every branch in me that beareth not fruit, he will take it away: and that which beareth fruit, he will cleanse, that it may bear much                                | " 2    |
| 19        |           | fruit. Already ye are clean because of the saying which I have spoken unto you.  | " 3    |
| 20        |           | Abide in me, and I in you. For even as the branch of the vine cannot bear fruit of itself, except it abide in the vine; so neither                                   | " 4    |
| 21        |           | can ye, except ye abide in me. I am the vine, and ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for without me ye can       | " 5    |
| 22        |           | do nothing. But if any man abide not in me, he shall be cast forth as a withered branch, which is gathered, and cast into the  | " 6    |
| 23        |           | fire to burn. If ye abide in me, and my word abide in you, whatsoever ye shall wish  | " 7    |
| 24        |           | to ask shall be done unto you. And herein shall the Father be glorified, that ye bear  | " 8    |
| 25        |           | much fruit, and be my disciples. And even as the Father hath loved me, I also have   | " 9    |
| 26        |           | loved you: abide ye in my love. If ye keep my commandments, ye shall abide in  | " 10   |
| 27        |           | my love; even as I have kept my Father's commandments, and abide in his love. These  | " 11   |
| 28        |           | things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved | " 12   |
| 29        |           | you. And there is no greater love than this,   | " 13   |
| 30        |           | that a man give his life for his friends. Ye are my friends, if ye do all things which I   | " 14   |
| 31        |           | have commanded you. I will not now call you servants; for the servant knoweth not what his lord doeth: but I have called you   | " 15   |

- friends; for all things whatsoever I heard from my Father I have made known unto  
**46** 32 you. Ye did not choose me, but I selected you, and appointed you, that ye also should go and bring fruit, and *that* your fruit should abide: and whatsoever ye shall ask of the Father in my name, he will give it you. Jn. 15 16
- 33 This I command you, that ye love one „ 17  
 34 another. And if the world hateth you, „ 18  
 know that it hath hated me before *it hated*  
 35 you. For if ye had been of the world, the „ 19  
 world would love what is its own: but ye are not of the world. I chose you out of the world, therefore the world hateth you.
- 36 Remember the saying that I spake unto you, „ 20  
 A servant is not greater than his lord. If therefore they cast me out, they will cast you out also; and if they kept my word,  
 37 they will keep your words also. But all „ 21  
 these things will they do unto you for my name's sake, because they know not him  
 38 that sent me. For if I had not come and „ 22  
 spoken unto them, they would not have had sin: but now they have no excuse for their  
 39 sins. He that hateth me hateth my Father „ 23  
 40 also. And if I had not done before them „ 24  
 the works which none other did, they would not have had sin: but now have they seen  
 41 and hated both me and my Father, that the „ 25  
 saying may be fulfilled that is written in their law, They hated me without a cause.  
 42 But when the Paraclete is come, whom I „ 26  
 will send unto you from my Father, *even* the Spirit of truth, which proceedeth from my Father, he shall bear witness of me:  
 43 and ye shall bear witness, because ye are „ 27  
 with me from the beginning.
- 44 These things have I spoken unto you, that „ 16 1  
 45 ye should not be disquieted. For they shall „ 2  
 put you out of their synagogues: and the

- hour will come, that every one that shall kill you will think that he presenteth an offering unto God. And these things will they do unto you, because they know not me, nor my Father. These things have I spoken unto you, that when the hour is come, ye may remember them, how that I told you. And these things I said not unto you before, because I was with you. And now I go unto him that sent me; and none asketh me, whither I go. Now I have spoken these things unto you, and sorrow hath come, and seized your hearts. Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I go, I will send him unto you. And when he cometh, he will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believed not on me; but of righteousness, because I go to my Father; and of judgment, because the prince of this world is judged. And I have yet many things to say unto you, but ye cannot bear them now. And when the Spirit of truth is come, he shall bring all the truth to your remembrance:<sup>1</sup> he shall not speak anything from himself; but what things soever he shall hear, *these* shall he speak: and he shall teach you those things that are about to come. And he shall glorify me: for he shall take from me, and shall show *it* unto you. All things that my Father hath are mine: therefore said I unto you, that he shall take of mine, and shall show *it* unto you.
- 47** 1 A little *while*, and ye shall not see me; and again a little *while*, and ye shall see me, because I go to the Father. His disciples
- Jn. 16 3  
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<sup>1</sup> Cf. John xiv. 26.

- therefore said one to another, What is this  
that he said unto us, A little *while*, and ye  
shall not see me; and again a little *while*,  
and ye shall see me: and, I go to the
- 47 3 Father? And they said, What is this little Jn. 16 18  
*while* which he said? We know not what  
4 he saith. And Jesus perceived that they „ 19  
were desirous to ask him, and said unto  
them, Do ye inquire of one another, because  
I said unto you, A little *while*, and ye shall  
not see me; and again a little *while*, and ye  
5 shall see me? Verily, verily, I say unto you, „ 20  
that ye shall lament and be sad, but the  
world shall rejoice: and ye shall be sorrowful,  
but your grief shall be turned into joy.
- 6 For a woman, when the time of bearing „ 21  
draweth near unto her, the coming of the  
day of her delivery oppresseth her: but  
when she hath brought forth the child, she  
remembereth not the anguish, for the joy
- 7 that a man is born into the world. Even „ 22  
ye therefore are sad now: but I will surely  
see you, and your heart shall rejoice, and  
your joy no one shall take away from you.
- 8 And in that day ye shall ask me nothing. „ 23  
Verily, verily, I say unto you, Whatsoever  
ye shall ask of my Father in my name, he
- 9 will give it you. Hitherto have ye asked „ 24  
nothing in my name: ask, and ye shall re-  
ceive, that your joy may be full.
- 10 Now have I spoken unto you in proverbs: „ 25  
but an hour and a time shall come, when I  
shall not speak unto you in proverbs, but  
shall reveal to you the Father by an open
- 11 revelation. In that day ye shall ask in my „ 26  
name: and I say not unto you, that I will
- 12 pray the Father for you; for the Father „ 27  
loveth you, because ye have loved me, and  
have believed that I came out from my
- 13 Father. I came out from my Father, and „ 28

- am come into the world: and I leave the  
**47** 14 world, and go unto my Father. His dis- Jn. 16 29  
 ciples said unto him, Lo, now thy words are  
 clear, and thou hast spoken nothing in a  
 15 proverb. Lo, now know we that thou „ 30  
 knowest all things, and needest not that  
 any man should ask thee: and by this we  
 believe that thou camest out from God.  
**16** } Jesus said unto them, Believe that an hour {Jn. 16 31  
**17** } shall come, and is already come, and ye shall „ 32  
 be scattered, every man to his own place,  
 and shall leave me alone: and *yet* I am not  
 18 alone, because the Father is with me. These Jn. 16 33  
 things have I spoken unto you, that in me  
 ye may have peace. For in the world dis-  
 tress shall overtake you: but be of good  
 cheer, for I have overcome the world.  
 19 This spake Jesus; and lifting up his eyes „ 17 1  
 to heaven, he said, My Father, the hour is  
 come; glorify thy Son, that thy Son may  
 20 glorify thee: even as thou gavest him „ 2  
 authority over all flesh, that everything, that  
 thou hast given him, to it he should give  
 21 eternal life. And this is life eternal, that „ 3  
 they may know that thou art the only true  
 God, and that he, whom thou didst send, *is*  
 22 Jesus the Messiah. I have glorified thee „ 4  
 on the earth, and I have accomplished the  
 23 work which thou gavest me to do. Now „ 5  
 therefore, thou Father, glorify me with thine  
 own self with the glory which I had with thee  
 24 before the world was. I taught thy name „ 6  
 unto the men whom thou gavest me out of  
 the world: thine they were, and thou gavest  
 them to me; and they have kept thy say-  
 25 ing. Now they know that all things which „ 7  
 26 thou hast given me are from thee: and the „ 8  
 words which thou gavest me I have pre-  
 sented unto them; and they received *them*,  
 and knew of a truth that I came out from

thee, and they believed that thou didst  
**47** 27 send me. And I pray for them: and my Jn. 17 9  
 petition is not for the world, but for these  
 whom thou hast given me; for they are  
 28 thine: and all my things are thine, and all „ 10  
 thine are mine: and I am glorified in them.  
 29 And now I am not in the world, and these „ 11  
 are in the world, and I come to thee. Holy  
 Father, keep them in thy name, whom thou  
 hast given me, that they may be one, even  
 30 as we *are*. When I was with them in the „ 12  
 world I kept them in thy name. For *those*,  
 whom thou hast given me, have I guarded,  
 and not one of them perished, but the son  
 of perdition;<sup>1</sup> that the scripture might be  
 31 fulfilled. Now I turn to thee; and this I „ 13  
 speak in the world, that they may have my joy  
 32 fulfilled in themselves. I have given them „ 14  
 thy saying; and the world hated them, be-  
 cause they are not of the world, even as I  
 33 am not of the world. For I seek not this, „ 15  
 that thou shouldest take them from the  
 world, but that thou shouldest keep them from  
 34 the evil *one*. They are not of the world, even „ 16  
 35 as I am not of the world. Father, sanctify „ 17  
 them in the truth: for thy saying is truth.  
 36 And even as thou didst send me into the „ 18  
 world, I also send them into the world.  
 37 And for their sakes I sanctify myself, that „ 19  
 they themselves also may be sanctified in  
 38 the truth. And not for them only do I „ 20  
 pray, but for them that are about to believe  
 39 on me through their word; that they may „ 21  
 all be one; even as thou *art* in me, and I in  
 thee, that they also may be one in us: that  
 the world may believe that thou didst send  
 40 me. And the glory which thou hast given „ 22  
 me I have given unto them; that they may  
 41 be one, even as we are one; I in them, and „ 23

<sup>1</sup> Lit. "perishing."

thou in me, that they may be perfected into one; and that the world may know that thou hast sent me, and that I have loved

**47** 42 them, even as thou hast loved me. Father, Jn. 17 24  
those whom thou hast given me, I will that,  
where I am, they also may be with me ; that  
they may see my glory, which thou hast  
given me : for thou lovedst me before the  
**43** foundation of the world. O my righteous „ 25  
Father, the world knew thee not, but I know  
thee ; and these knew that thou didst send  
**44** me ; and I made known unto them thy „ 26  
name, and will make it known ; that the  
love wherewith thou lovedst me may be in  
them, and I may be in them.

48 1 This spake Jesus, and went forth with his  
disciples to the place which is called Geth-  
semane, over the brook Cedron, to the  
mountain, the place wherein was a garden,  
into which he entered, himself and his  
2 disciples. Now Judas the betrayer knew „ 18 i  
that place: for Jesus oftentimes resorted „ 2  
3 thither with his disciples. And when Jesus Lu. 22 40<sup>a</sup>  
had arrived at the place, he said unto his  
disciples, Sit ye here, that I may go and pray.  
4 Pray that ye enter not into temptation. Mt. 26 36<sup>b</sup>  
5 And he took with him Cephas, and at the Lu. 22 40<sup>b</sup>  
same time the two sons of Zebedee, James  
and John, and began to be sorrowful and Mt. 26 37  
6 anxious. And he saith unto them, My soul „ 38  
is in anguish, even unto death: abide ye  
7 here, and watch with me. And he was Lu. 22 41  
parted from them a little way, as far as a  
stone's cast is; and he kneeled down and  
8 fell forward on his face, and prayed that, Mk. 14 35<sup>b</sup>  
if it could be done, that hour might pass  
9 away from him. And he said, Father, thou „ 36<sup>a</sup>  
canst do all things; if thou be willing, Lu. 22 42<sup>b</sup>  
remove this cup from me: nevertheless not  
10 my will, but thy will, be done. And he Mt. 26 40<sup>a</sup>

came unto his disciples, and found them  
**48** 11 sleeping, and said unto Cephas, Simon, Mk. 14 37<sup>b</sup>  
 sleepest thou? So, could ye not watch Mt. 26 40<sup>b</sup>  
 12 with me one hour? Watch and pray, that „ 41<sup>a</sup>  
 ye enter not into temptation: the spirit is Mk. 14 38<sup>b</sup>  
 eager and ready, but the body is weak.  
 13 Again a second time he went away, and Mt. 26 42  
 prayed, saying, O my Father, if this cup  
 cannot pass away, except I drink it, thy  
 14 will be done. And again he returned, and Mk. 14 40  
 found his disciples sleeping, for their eyes  
 were weighed down for sorrow and anxiety;  
 and they knew not what to answer him.  
 15 And he left them, and went away again, Mt. 26 44  
 and prayed a third time, saying the same  
 16 speech. And there appeared unto him an Lu. 22 43  
 17 angel from heaven, strengthening him. And „ 44  
 while he was afraid<sup>2</sup> he prayed with unin-  
 terrupted prayer: and his sweat became as  
 it were a stream of blood, and fell down  
 18 upon the ground. Then he rose up from „ 45<sup>a</sup>  
 the prayer, and came unto his disciples,  
 19 and found them sleeping, and said unto „ 46<sup>a</sup>  
 them, Sleep on now, and take your rest:  
 20 the end is at hand; and the hour is come; Mt. 26 45<sup>b</sup>  
 and, behold, the Son of man shall be betrayed  
 21 into the hands of sinners. Arise, let us be Mk. 14 41<sup>b</sup>  
 going: he is at hand that shall betray me. „ 42<sup>a</sup>  
 22 While he yet spake, came Judas the Mt. 26 46<sup>b</sup>  
 betrayer, one of the twelve, and with him a „ 47  
 great multitude carrying lanterns and torches,  
 and swords and staves, having been sent by  
 the chief priests and scribes and elders of  
 the people: and with him a man of the  
 23 Romans.<sup>3</sup> Now Judas the betrayer gave „ 48  
 them a sign, saying, He whom I shall kiss,

<sup>1</sup> Or continuation of Matt. xxvi. 41.

<sup>2</sup> Cf. Heb. v. 7, "in that he feared."

<sup>3</sup> Probably added to account for the Jews venturing to use armed violence. In Syriac "Romans" is equivalent to "soldiers."

is he : take him boldly, <sup>1</sup> and lead him away.	Mk. 14 44 <sup>b</sup>
<b>48 24</b> And Jesus, knowing all the things that were about to come upon him, went out unto them: and straightway the traitor Judas came to Jesus, and said, Hail, Master ; and	Jn. 18 4 <sup>a</sup>
26 kissed him. And Jesus said unto him, Judas, betrayest thou the Son of man with a kiss ? Friend, art thou come for	„ 50 <sup>a</sup>
27 this ? And Jesus said unto them which were come unto him, Whom seek ye ?	Lu. 22 48 <sup>b</sup>
28 They said unto him, Jesus of Nazareth. Jesus said unto them, I am <i>he</i> . And Judas also, the betrayer, was standing with them.	Mt. 26 50 <sup>b</sup>
29 And when Jesus said unto them, I am <i>he</i> , they went backward, and fell upon the	„ Lu. <sup>2</sup> 22 52 <sup>a</sup>
30 ground. And again Jesus asked them, Whom seek ye ? They answered, Jesus of	Jn. 18 4 <sup>b</sup>
31 Nazareth. Jesus said unto them, I told you that I am <i>he</i> : if therefore ye seek me,	„ 5
32 let these go their way: that the saying might be fulfilled which he spake, Of those whom thou hast give me I have not lost	„ 6
33 one. Then they that were with Judas, came and laid hands on Jesus, and took him.	„ 7
34 And when his disciples saw what happened, they said, Lord, shall we smite them with	„ 8
35 the swords ? Simon Cephas therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. And that servant's name was Malchus.	„ 9
36 Jesus said unto Cephas, The cup which my Father hath given me, shall I not drink it ?	Mt. 26 50 <sup>c</sup>
37 Put up the sword into its sheath, <sup>3</sup> for all they that shall attack with the sword, shall	„ Lu. 22 49
38 perish with the sword. Or thinkest thou „ Jn. 18 10	„ 11
„	Mt. 26 52 <sup>b</sup>
„	„ 53

<sup>1</sup> Perhaps “carefully.”

<sup>2</sup> Tatian has made a convenience of this clause, its true place is at ver. 41 of this chapter.

<sup>3</sup> “Put . . . sheath” was omitted from the previous verse.

that I cannot beseech my Father, and he shall even now furnish unto me more than

- 48** 39 twelve legions of angels? How then shall the scriptures be fulfilled, which say, that  
**40** thus it must come to pass? After this he gently touched the ear which he had struck,  
**41** and healed it. And in that hour said Jesus to the multitudes, Are ye come out against me, as an attack is made on a robber, with swords and staves to seize me? I sat daily with you in the temple teaching, and ye  
**42** took me not: but this is your hour, and the power of darkness. And this came to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.
- 44** So the band and the captains and the soldiers of the Jews took Jesus, and went their way. And a certain young man was following him, naked, wrapped in a linen cloth; and they laid hold on him; but he let go the linen cloth, and fled away naked.
- 47** Then they seized Jesus, and bound him, and led him to Annas first; for he was father-in-law to Caiaphas, which was high priest that year. Now it was Caiaphas which had given counsel to the Jews, It is expedient that one man should die for the people.
- 49** And Simon Cephas followed Jesus,<sup>2</sup> and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court; but Simon was standing at the door without. And that other disciple, which was known unto the high priest, went out and spake unto the

<sup>1</sup> See three verses lower.

<sup>2</sup> Omitting "afar off." As the trial of Jesus was going on simultaneously with the denials of S. Peter, evangelists differ in the order in which they relate the various occurrences. Tatian follows S. John's order.

Mt. 26 54

Lu. 22 51<sup>b</sup>

Mt. 26 55

Lu. 22 53<sup>b</sup>

Mt. 26 56

Jn.<sup>1</sup> 18 12

Mk. 14 51

,, 52

Jn. 18 12

,, 13

,, 14

,, 15

,, 16

- 48** 51 portress, and she brought Simon in. And Jn. 18 17  
when the maid, the portress, saw Simon, she  
looked at him, and saith unto him, Art not  
thou also one of the disciples of this man,  
52 that is to say, of Jesus of Nazareth ? And Lu. 22 57  
he denied, saying, Woman, I know him not :  
nor do I even understand what thou sayest. Mk. 14 68<sup>b</sup>  
53 Now the servants and the soldiers rose up, Jn. 18 18<sup>a</sup>  
and kindled a fire in the midst of the court  
54 to warm themselves ; for it was cold. And Lu. 22 55<sup>a</sup>  
when they had kindled the fire, they sat  
55 down around it : and Simon also came, and Jn. 18 18<sup>b</sup>  
sat down with them, to warm himself, that Mt. 26 58<sup>b</sup>  
he might see the end of what would happen.  
**49** 1 The high priest therefore asked Jesus of Jn. 18 19  
2 his disciples, and of his teaching. And „ 20  
Jesus said unto him, I was speaking openly  
to the people ; for I ever taught in the  
synagogue, and in the temple, where all the  
Jews come together ; and in secret spake I  
3 nothing. Why askest thou me ? ask them „ 21  
that have heard, what I was speaking unto  
them : for these know all things which I  
4 said. And when he had said these words, „ 22  
one of the soldiers standing by struck the  
cheek of Jesus, saying unto him, Answerest  
5 thou the high priest so ? Jesus answered, „ 23  
and saith unto him, If I have spoken evil,  
bear witness of the evil : but if well, why  
6 smitest thou me ? And Annas sent Jesus „ 24  
bound unto Caiaphas the high priest.  
7 And when Jesus went out, Simon Cephas „ 25<sup>a</sup>  
was standing in the outer court, warming  
8 himself. And the maid saw him again, and Mk. 14 69<sup>a</sup>  
began to say to them that stood by, This Mt. 26 71<sup>b</sup>  
man also was there with Jesus of Nazareth.  
9 And they that stood by came and said to „ 73<sup>a</sup>  
Cephas, Of a truth thou art one of his  
10 disciples. . And again he denied with an „ 72  
11 oath, I know not the man. And after a Lu. 22 58<sup>a</sup>

little while one of the servants of the high priest, a kinsman of him whose ear Simon cut off, saw him, and disputing, said, Of a truth this man was with him; he also is a Galilaean, for his speech is similar. And he said unto Simon, Did not I see thee in the garden with him? Then Simon began to curse and to swear, I know not this man, whom ye mention. And immediately, while he yet spake, the cock crew twice. And in that hour Jesus, who was outside, turned, and looked upon Cephas. And Simon remembered the word of our Lord, which he had said unto him, Before the cock crow twice, thou wilt deny me thrice. And Simon went out, and wept with a bitter weeping.

And when the morning drew near, there came together all the guards of the temple, the chief priests and scribes, and elders of the people, and all the multitude, and framed devices; and they took counsel against Jesus to put him to death. And they sought false witnesses, who should bear witness against Jesus, that they might put him to death; and they found them not, and many false witnesses came; and their witness was not in agreement. But at last came two false witnesses, and said, We heard him say, I will destroy this temple of God, made with hands, and after three days I will build another made without hands. And not even so was their witness in agreement. But Jesus held his peace. And the high priest rose up into the midst, and asked Jesus, saying,

<sup>1</sup> Tatian omits 59<sup>a</sup>, which places this occurrence at "one hour" after the preceding denial, and applies to it the statement of 58<sup>a</sup>, "after a little while."

<sup>2</sup> As Mark xiv. 30<sup>b</sup> was inserted before at xlvi. 27<sup>b</sup>, Tatian probably meant this for the rest of Luke xxii. 61, adding the word "twice" from Mark xiv. 72.

<sup>3</sup> A mistake for Mark xiv. 56<sup>b</sup>; see ver. 26 below.

Jn. 18 26<sup>a</sup>

Lu.<sup>1</sup> 22 59<sup>b</sup>

{ Mt. 26 73<sup>b</sup>  
Jn. 18 26<sup>b</sup>

Mk. 14 71

Lu. 22 60<sup>b</sup>

,, 61<sup>a</sup>

Mk.<sup>2</sup> 14 30<sup>b</sup>

Lu. 22 62

,, 66<sup>a</sup>

Mt. 27 1<sup>b</sup>

,, 26 59<sup>b</sup>

,, 60<sup>a</sup>

Mk.<sup>3</sup> 14 59

Mt. 26 60<sup>b</sup>

{ Mk. 14 57<sup>b</sup>  
,, 58

Mk. 14 59

Mt. 26 63<sup>a</sup>

Mk. 14 60<sup>a</sup>

- 49** 28 Answerest thou nothing to what these witness against thee ? But Jesus held his peace, and answered him nothing. And they led him up into their temple, saying 29 unto him, If thou art the Messiah, tell us. He<sup>1</sup> said unto them, If I tell you, ye will 30 not believe me : and if I ask you, ye will 31 not answer me a word, nor let me go. And the high priest answered, and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Messiah, the 32 Son of the living God. Jesus said unto 33 him, Thou hast said it, because I am. They all said unto him, Art thou then the Son of God ? Jesus saith, Ye say it, because I am ; 34 Son of man sitting at the right hand of power, and coming on the clouds of heaven. 35 I say unto you, Henceforth ye shall see the 36 Son of man sitting at the right hand of power, and coming on the clouds of heaven.
- 37 Then the high priest rent his coat, saying, 38 He hath spoken blasphemy. And they all said, Why do we still seek for witness ? we have now heard the blasphemy from his 39 mouth. What think ye ? They all answered, 40 and said, He is worthy of death. Then some of them came near, and spat into his face, and struck him, and mocked him. 41 And the soldiers,<sup>2</sup> smiting his cheeks, said, Prophesy unto us, Messiah, who is he that 42 struck thee ? And many other things spake they against him, blaspheming.
- 43 And the whole council of them rose up, and took Jesus, and brought him bound into the Praetorium ;<sup>3</sup> and delivered him up to Pilate the governor : and they themselves entered not into the Praetorium, that they

<sup>1</sup> The Arabic and Vulgate begin ver. 67 here.

<sup>2</sup> Rather the officials attending upon the high priest ; cf. the passages here harmonised. The mocking by soldiers is inserted from S. Matthew and S. John at l. 38, etc. .

<sup>3</sup> Arabic, Dîwân.

Mt. 26 62<sup>b</sup>

Mk. 14 61<sup>a</sup>

Lu. 22 66<sup>b</sup>

,, 67

,, 68

Mt. 26 63<sup>b</sup>

„ 64<sup>a</sup>

Lu. 22 70

Mt. 26 64<sup>b</sup>

Mk. 14 63<sup>a</sup>

Mt. 26 65<sup>b</sup>

Lu. 22 71

Mk. 14 64<sup>b</sup>

Mt. 26 66<sup>b</sup>

Mk. 14 65<sup>a</sup>

Lu. 22 63<sup>b</sup>

Mk. 14 65<sup>b</sup>

Mt. 26 68<sup>b</sup>

Lu. 22 65

Jn. 18 28<sup>a</sup>

Mk. 15 1<sup>b</sup>

Jn. 18 28<sup>b</sup>

- might not be found unclean, when they ate  
**49** 45 the passover. Now Jesus stood before the governor: and Pilate went out unto them outside, and said unto them, What accusation have ye against this man? They answered, and said unto him, If he had not done evil, we should not have delivered 47 him up unto thee. We found this man subverting our people, and forbidding to give tribute to Caesar, and saying that he himself is the king, the Messiah. Pilate said unto them, Take him yourselves then, and judge him according to your law. The Jews said unto him, We have no authority to put 49 any man to death: that the word might be fulfilled, which Jesus spake, when he signified by what manner of death he was about to die.
- 50 And Pilate entered into the Praetorium, and called Jesus, and said unto him, Art thou 51 the King of the Jews? Jesus saith unto him, Sayest thou this of thyself, or did 52 others tell it thee concerning me? Pilate said unto him, Am I a Jew? The sons of thine own nation and the chief priests delivered thee unto me: what hast thou done?
- 53 Jesus said unto him, My kingdom is not of this world: if my kingdom were of this world, my servants would certainly fight, that I should not be delivered to the Jews:
- 54 now is my kingdom not from hence. Pilate said unto him, Then thou art a king? Jesus saith unto him, Thou sayest *it*, because I am a king. And for this cause have I been born, and for this am I come into the world, that I should bear witness unto the truth. And every one that is of the truth 55 heareth my voice. Pilate said unto him, And what is truth?  
And when he had said this, he went out
- Mt. 27 11<sup>a</sup>  
Jn. 18 29  
,, 30  
Lu. 23 2<sup>b</sup>  
Jn. 18 31  
,, 32  
,, 33  
,, 34  
,, 35  
,, 36  
,, 37  
,, 38<sup>a</sup>

- 50 1 again unto the Jews. And Pilate saith unto the chief priests and the multitudes, I have 2 found nothing against this man. But they cried out, and said, He stirreth up our people with his teaching in all Judaea, beginning 3 from Galilee even unto this place. But Pilate, when he heard the name of Galilee, asked, 4 Is this man a Galilæan? And when he knew that he was under Herod's jurisdiction, he sent him unto Herod, for he was at Jerusalem in those days.
- 5 Now Herod, when he saw Jesus, was exceeding glad: for he was of a long time desirous to see him, because he had heard many things about his deeds; and he ex- 6 pected to see some sign from him. And he questioned him in many words; but Jesus 7 answered him nothing. And the scribes and the chief priests stood, accusing him violently. 8 And Herod with his attendants set him at nought, and after he had mocked him, he arrayed him in a scarlet robe, and sent him 9 to Pilate. And Pilate and Herod became friends on that day: for before there was enmity between them.
- 10 And Pilate called together the chief 11 priests and the rulers of the people, and said unto them, Ye brought unto me this man, as one that perverteth your people: and I examined him before you, and found no fault in this man out of all the things 12 whereof ye accuse him: nor did Herod also: for I sent him unto him; and he hath done 13 nothing whereby he deserveth death. I will therefore chastise him, and release him.
- 14 The whole multitude cried out, saying, Away with him from us, away with him.
- 15 And the chief priests and elders accused 16 him of many things. And when he was accused by them, he answered not a word.
- Lu. 23 4  
" 5  
" 6  
" 7  
" 8  
" 9  
" 10  
" 11  
" 12  
" 13  
" 14  
" 15  
" 16  
Mk. 15 3<sup>a</sup>  
Mt. 27 12

- 50 17 Then saith Pilate unto him, Hearest thou not how many things they witness against  
18 thee? And he did not answer him even with one word: and Pilate marvelled thereat. Mt. 27 13
- 19 And when the governor was sitting upon the place of judgment, his wife sent unto him, saying unto him, Take heed that thou hurt not that righteous man: for I have suffered many things this day in my dream because of him. „ 14
- 19 „ 19
- 20 Now at every feast the governor was wont to release unto the people one prisoner, „ 15
- 21 whom they would. And there was in their prison a notable prisoner, who was called Barabbas. When therefore they were gathered together, Pilate said unto them, „ 16
- 22 „ 17<sup>a</sup>
- 23 Ye have a custom that I should release unto you a prisoner at the passover: will ye that I release unto you the king of the „ Jn. 18 39
- 24 Jews? And they all cried out, and said, „ 40
- Do not release unto us this man, but release unto us Barabbas. Now this Barabbas was
- 25 a robber, who for insurrection and murder done in the city had been cast into prison. Lu. 23 19
- 26 And all the people cried out, and began to ask *him* to do unto them even as custom
- 27 allowed. And Pilate answered, and said unto them, Whom will ye that I release unto you? „ 9<sup>a</sup>
- Barabbas, or Jesus, which is called Messiah, „ Mt. 27 17<sup>b</sup>
- 28 the King<sup>2</sup> of the Jews? For Pilate knew that envy had moved them to deliver him up. „ 18
- 29 Now the chief priests and the elders besought the multitudes that they should ask for the release of Barabbas, and destroy Jesus. „ 20
- 30 The governor answered, and saith unto them, Which of the two will ye that I release „ 21

<sup>1</sup> Chronological order is not affected by the displacement of this verse from its setting; whilst greater continuity is given to the combined narrative which follows.

<sup>2</sup> Cf. Mark xv. 9.

- 50 31 unto you? They said, Barabbas. Pilate Mt. 27 22<sup>a</sup>  
 said unto them, What then shall I do concerning Jesus, which is called Messiah?  
 32 They all cried out, saying, Crucify him. Mk. 15 13  
 33 And Pilate spake unto them again, for he Lu. 23 20  
 34 desired to release Jesus; but they cried out, „ 21  
 saying, Crucify, crucify him, and release  
 35 unto us Barabbas. And Pilate said unto „ 22  
 them the third time, What evil hath this man done? I have found no cause deserving of death in him: I will chastise him  
 36 and release him. But they were the more „ 23  
 urgent with a loud voice, demanding that he should crucify him. And their voice, and the voice of the chief priests prevailed.  
 37 Then Pilate released unto them Barabbas, {Mk. 15 15<sup>a</sup>  
 who for insurrection and murder had been Lu. 23 25<sup>a</sup>  
 cast into prison, whom they asked for; but Jesus he scourged.<sup>1</sup> Mt. 27 26<sup>b</sup>  
 38 Then the soldiers of the governor took „ 27  
 Jesus, and brought him into the Praetorium, and gathered unto him the whole band.  
 39 And they stripped him, and clothed him „ 28  
 40 in a scarlet cloke, and arrayed him in a Jn. 19 2  
 purple garment; and plaited a crown of  
 41 thorns, and put it on his head, and a reed Mt. 27 29<sup>b</sup>  
 in his right hand; and, mocking and deriding him, they kneeled down before him, and did obeisance, saying, Hail, King of  
 42 the Jews! And they spat into his face, „ 30  
 and took the reed from his hand, and smote  
 43 his head, and they struck his cheeks. And {Jn. 19 3<sup>b</sup>  
 Pilate went out again, and said unto the „ 4  
 Jews, I bring him out to you, that ye may know that I find no cause for his condemna-  
 44 tion. Jesus therefore went out, wearing the Jn. 19 5  
 crown of thorns and the purple garment. Pilate said unto them, Behold, the man!

<sup>1</sup> The last clause of this verse is omitted, and its equivalent is supplied from S. John at li. 6.

- 50** 45 And when the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate said unto them, Take him yourselves, and crucify him: for I find  
 46 no cause in him. The Jews said unto him, „ 7  
 We have a law, and according to our law he is deserving of death, because he made him-  
 47 self the Son of God. And when Pilate „ 8  
 heard this saying, he was the more afraid;  
 48 and he entered into the judgment-hall<sup>1</sup> again, „ 9  
 and said unto Jesus, Whence art thou?  
 49 But Jesus answered him not a word. Pilate „ 10  
 said unto him, Speakest thou not unto me ? knowest thou not that I have power to release thee, and have power to crucify  
 50 thee ? Jesus saith unto him, Thou wouldest „ 11  
 have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath a greater sin  
 51 than thy sin. And because of this word „ 12  
 Pilate wished to release him: but the Jews cried out, If thou release him, thou art not Caesar's friend: for every one that maketh himself a king opposeth Caesar.
- 51** 1 And when Pilate had heard this saying, „ 13  
 he brought Jesus out, and sat down on the tribunal,<sup>2</sup> at the place called The Pavement, 2 but in Hebrew it is called Gabbatha. Now „ 14  
 that day was the Friday<sup>3</sup> of the passover: and it was about the sixth hour; and he said unto the Jews, Behold your king!  
 3 But they cried out, Away with him, away with him, crucify him, crucify him. Pilate said unto them, Shall I crucify your king ? The chief priests said unto him, We have  
 4 no king but Caesar. And when Pilate saw that he prevailed nothing, but rather that a tumult increased, he took water, and washed

<sup>1</sup> Arabic, "riwâk."<sup>2</sup> Arabic, mimbar.<sup>3</sup> Or, "assembly."

Mt. 27 24

his hands before the people, saying, I am innocent of the blood of this righteous man :

- 51** 5 see ye to it. And all the people answered, Mt. 27 25  
and said, His blood be on us, and on our  
6 children. Then Pilate commanded that Jn. 19 16<sup>a</sup>  
consent should be given to their petition,  
and he delivered Jesus up to be crucified  
according to their wish.
- 7 Then Judas the betrayer, when he had Mt. 27 3  
seen Jesus condemned,<sup>1</sup> went away, and gave  
back the thirty pieces of silver to the chief  
8 priests and elders, saying, I have sinned in „ 4  
that I betrayed innocent blood. They said  
unto him, What is that to us ? see thou to it.
- 9 And he cast down the money in the temple, „ 5  
and departed ; and he went away, and
- 10 hanged<sup>2</sup> himself. And the chief priests took „ 6  
the money, and said, We have no right to  
put it into the ark of offerings, for it is the
- 11 price of blood. And they took counsel, and „ 7  
bought with it a potter's field for the burial
- 12 of strangers. Wherefore that field was „ 8  
called, The field of blood, unto this day.
- 13 Then was fulfilled that which was spoken „ 9  
through the prophet,<sup>3</sup> saying, I took the  
thirty pieces of silver for the price of the  
great one, which was fixed by the children of
- 14 Israel ; and I paid them for the potter's „ 10  
field, as the Lord commanded me.
- 15 And the Jews took Jesus, and went away {Jn. 19 16<sup>b</sup>  
to crucify him : and when he had taken up {Mk. 15 20<sup>b</sup>  
16 his cross and gone out, they took off from Jn. 19 17<sup>a</sup> Mt. 27 31<sup>b</sup>

<sup>1</sup> Or, "assailed." Judas could scarcely have had this interview with the chief priests before the condemnation by Pilate. Tatian's displacement here would seem therefore to be an improvement.

<sup>2</sup> As Ephraem refers to the account in Acts i. 18, it has been thought that his copy of the *Diatessaron* contained part of that verse, which was afterwards omitted. At the close of the present verse he adds, "and died." See note to Appendix X.

<sup>3</sup> Omitting "Jeremiah," as the *Peschito* does; "Jeremiah" is a mistake in our Gospel for *Zéchariah*.

him the purple<sup>1</sup> and scarlet garment, with which he was clothed, and clothed him with his own garments.

- 51 17 And as they were going away with him, they found a man of Cyrene, coming from the country, Simon by name, the father of Alexander and Rufus; him they impressed, Mt. 27 32<sup>a</sup>
- 18 that he might bear the cross of Jesus. And they took up the cross, and laid it on him, that he might bear it, and come after Jesus. And Jesus went on with his cross behind him. Mk. 15 21<sup>b</sup>
- 19 And there followed him much people, and women who lamented and were excited Lu. 23 26<sup>b</sup>
- 20 on account of Jesus. But Jesus turning unto them said, Daughters of Jerusalem, weep not over me, weep over yourselves, and „ 27
- 21 over your children. The days will come, in „ 28
- which they shall say, Blessed are the barren, and the wombs that bare not, and the „ 29
- 22 breasts that gave not suck. Then shall they „ 30
- begin to say to the mountains, Fall on us;
- 23 and to the hills, Cover us. For if they do „ 31
- thus in the green tree, what shall be done in the dry?
- 24 And they brought with Jesus two others „ 32
- 25 of the malefactors to be put to death. And „ 33<sup>a</sup>
- when they were come unto the place which is called, The skull, and is called in Hebrew Jn. 19 17<sup>c</sup>
- Golgotha: there they crucified him. With Lu. 23 33<sup>b</sup>
- him they crucified those two malefactors, one on the right and the other on the left.
- 26 And the scripture<sup>2</sup> was fulfilled, which said, Mk. 15 28
- 27 He was reckoned with transgressors. And „ 23<sup>a</sup>
- they gave him wine to drink and myrrh, and vinegar mingled with gall; and when Mt. 27 34<sup>b</sup>

<sup>1</sup> Cf. Mark xv. 20.

<sup>2</sup> As a comment of the evangelist himself, Tatian considered himself at liberty to remove this verse, from its position in S. Mark, to a more convenient situation.

he had tasted it, he would not drink; and Mk. 15 23<sup>b</sup>  
he received it not.

- 51 28 And the soldiers, when they had crucified Jn. 19 23  
Jesus, took his garments, and divided them  
into four parts, to each band of soldiers a  
part. Now his coat was without seam,  
29 woven from the top throughout. They said „ 24  
therefore one to another, Let us not divide  
it, but cast lots for it, whose it shall be.  
And the scripture was fulfilled, which saith,  
They parted my garments among them;  
And for my vesture did they cast lots.  
30 This the soldiers did; and they sat, and Mt. 27 36  
31 kept guard over him there. And Pilate Jn. 19 19  
wrote on a tablet the cause of his death, and  
put it on the wood of the cross above his  
head. And there was written thus in it:  
THIS IS JESUS OF NAZARETH, THE  
32 KING OF THE JEWS. And this board „ 20  
read many of the Jews: for the place where  
Jesus was crucified was nigh to the city:  
and it was written in Hebrew, in Greek, and  
33 in Latin. The chief priests therefore said to „ 21  
Pilate, Write not, The King of the Jews;  
but, He who said, I am King of the Jews.  
34 Pilate said unto them, What is written, is „ 22  
35 written. And the people stood beholding.  
And they that passed by railed on him, Lu. 23 35<sup>a</sup>  
36 wagging their heads, and saying, Oh! thou Mt. 27 39  
that destroyed the temple, and buildest it {Mt. 27 40<sup>a</sup>  
again in three days! save thyself, if thou {Mk. 15 29<sup>b</sup>  
art the Son of God, and come down from Mt. 27 40<sup>b</sup>  
37 the cross. In like manner also the chief „ 41  
priests, and scribes and elders, and the  
Pharisees mocked him, and laughed to each  
38 other, saying, The saviour of others cannot „ 42<sup>a</sup>  
39 save himself: If he is the Messiah, the Lu. 23 35<sup>b</sup>  
chosen of God, and the King of Israel; let Mt. 27 42<sup>b</sup>  
him now come down from the cross, that  
40 we may see, and believe on him. Having „ 43

trusted in God, let him deliver him now, if he hath pleasure in him: for he said, I am

**51** 41 the Son of God. And the soldiers also mocked him, coming to him, and offering him vinegar, saying unto him, If thou art 42 the King of the Jews, save thyself. In like manner the robbers also that were crucified with him reproached him.

44 And one of the two criminals which were crucified with him railed on him, saying, If thou art the Messiah, deliver thyself, and 45 deliver us also. But his companion rebuked him, saying unto him, Dost not even thou fear God, seeing thou art in the same con- 46 demnation? We indeed justly, and even as we have deserved, and according as we have done are we rewarded: but this man hath done nothing really deserving of blame.

47 And he said unto Jesus, Lord, remember me 48 when thou comest into thy kingdom. Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.<sup>1</sup>

49 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary, who is named<sup>2</sup> after Cleophas, and Mary Magdalene. And Jesus saw his mother, and the disciple, whom he loved, standing by, and said unto his mother, Woman, behold, thy 50 son! And he saith to the disciple, Behold, thy mother! And from that hour the disciple took her unto himself.

52 Now from the sixth hour darkness covered the whole land until the ninth hour; and 53 the sun was darkened. And at the ninth hour Jesus cried with a loud voice, saying, Jâil, Jâili,<sup>3</sup> why hast thou forsaken me? that

<sup>1</sup> Ephraem has, "in the garden of delight." The Curetonian Syriac has, "in the garden of Eden;" and "Eden" means "delight."

<sup>2</sup> Or, "kinswoman of." Cf. lli. 36.

<sup>3</sup> Really Îl Îli, since Ja is Arabic for O.

Lu. 23 36

37

Mt. 27 44

40

41

42

43

Jn. 19 25

26

27

Mt. 27 45<sup>a</sup>{ Lu. 23 44<sup>b</sup>45<sup>a</sup>

Mk. 15 34

- is, My God, my God, why hast thou forsaken  
**51** 54 me? And some of them that stood there, when they heard it, said, This man calleth Elijah. Mt. 27 47
- 52** 1 After these things Jesus, knowing that all things were accomplished, and that the scripture might be accomplished, said, I  
 2 thirst. Now there was set *there* a vessel full of vinegar: and in that hour one of them ran, and took a sponge, and filled it  
 3 with the vinegar, and fastening it to a reed, held it near his mouth to give him to drink. Mk. 15 36<sup>b</sup>
- 4 And when Jesus had received the vinegar, Jn. 19 30<sup>a</sup>  
 5 he said, Everything is finished. But the rest said, Let *him* be; let us see whether  
 6 Elijah cometh to deliver him. And Jesus said, My<sup>3</sup> Father, forgive them; for they  
 7 know not what they do. And Jesus, crying again with a loud voice, said, My Father, into thy hands I commend my spirit. This he said; and he bowed his head, and gave up his spirit. Jn. 19 30<sup>b</sup>
- 8 And straightway the face of the door of the temple was rent in twain from top to bottom; and the earth did quake; and the  
 9 rocks were rent; and the tombs were opened; and the bodies of many saints that slept  
 10 rose up, and went forth; and after his resurrection they entered into the holy city,  
 11 and appeared unto many. Now the centurion<sup>4</sup> Mt. 27 51
- ,, 52  
,, 53  
,, 54<sup>a</sup>

<sup>1</sup> Or Matt. xxvii. 48 continued.

<sup>2</sup> A marginal note opposite this verse, in an eleventh century MS., No. 5647 in the British Museum, says that in the historical Gospel of Diadorus and Tatian there followed the words, "but another took a spear and pierced his side, and there came out water and blood." Cf. John xix. 34. As no such person or Gospel is known, Diadorus may be a mistake for *Diatessaron*. Cf. lii. 17.

<sup>3</sup> Tatian puts this saying later than S. Luke, and connects it less directly with the Roman soldiers, thus making it applicable to all His persecutors, and uttered when He had endured everything. Tatian's object may, in part, have been to group together the sayings from the cross.

<sup>4</sup> Omitting Mark xv. 39: "which stood over against him," and "that he so cried out, and gave up the ghost."

- and they that were with him guarding Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, and glorified God, saying, This man was righteous: and, Truly he was the Son of God. And all the multitudes that were come together to the sight, when they beheld what had happened, returned smiting their breasts.<sup>1</sup>
- Now the Jews, because it was the Friday, said, Let not these bodies remain on the wood, for it is the dawn of the sabbath: for that sabbath day was a great day. They asked therefore of Pilate that they might break the legs of them that had been crucified, and take them away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, they saw that he was dead already; and they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. These things came to pass that the scripture might be fulfilled, which saith, A bone shall not be broken in him: and also the scripture which saith, They shall look on him whom they pierced.
- And all the acquaintance of Jesus stood afar off, and the women that had come with

<sup>1</sup> Ephraem here has, "Woe was it, woe was it to us: this was the Son of God!"

The Curetonian Syriac here adds, "and saying, Woe to us, what is this! Woe to us for our sins!" One Latin Codex has a similar reading. A very interesting discussion of the original form of this passage in the *Diatessaron* will be found in Mr. Rendel Harris's Essay, pp. 34, 35. Cf. also Professor Robinson, *The Gospel according to Peter*, pp. 22, 23.

- him from Galilee, who were those who were Mk. 15 41<sup>b</sup>  
**52** 22 following him, and ministering unto him : of Mt. 27 56<sup>a</sup>  
 whom one was Mary Magdalene, and Mary Mk. 15 40<sup>b</sup>  
 the mother of James the less and of Joses,  
 and the mother of the sons of Zebedee, Mt. 27 56<sup>c</sup>  
 23 and Salome, and many other women which { Mk. 15 40<sup>c</sup>  
 had come up with him unto Jerusalem; " 41<sup>c</sup>  
 and they saw these things. Lu. 23 49<sup>b</sup>
- 24 And when the evening of the Friday was  
 come, on account of the entrance of the  
 25 sabbath, there came a man named Joseph, Lu. 23 50  
 rich *and* a councillor, of Arimathaea, a city  
 of Judaea, who was a good man and upright,  
 and a disciple of Jesus, who concealed him- Jn. 19 38<sup>b</sup>  
 26 self, being afraid of the Jews ; but he had Lu. 23 51  
 not consented to the counsel and deeds of  
 the accusers, and was looking for the kingdom  
 27 of God. This man then came, and went in Mk. 15 43<sup>b</sup>  
 unto Pilate, and requested of him the body  
 28 of Jesus. And Pilate marvelled how he , 44  
 had already died. And calling unto him the  
 centurion, he asked him about his death  
 29 before the *usual* time. And when he had , 45<sup>a</sup>  
 learned it, he commanded him to deliver up Mt. 27 58<sup>b</sup>  
 30 his body to Joseph. And Joseph bought a Mk. 15 46<sup>a</sup>  
 clean linen cloth, and took down the body  
 of Jesus, and wound him in it. They came Jn. 19 38<sup>d</sup>  
 31 therefore, and took it away. And there , 39  
 came unto him also Nicodemus, who had  
 before come to Jesus by night, bringing with  
 him a mixture of myrrh and aloë, about a  
 32 hundred pounds. So they took the body of , 40  
 Jesus, and wrapped it in linen cloths and  
 spices, as the custom of the Jews is to bury.  
 33 Now in the place where Jesus was crucified , 41  
 there was a garden ; and in the garden a  
 new tomb hewn out in the rock, wherein no  
 34 man had ever yet been laid. There then, , 42  
 because the sabbath had entered in, and  
 because the tomb was nigh at hand, they

- 52 35 left Jesus: and they rolled a great stone, and thrust it to the door of the tomb, and  
 36 departed. And Mary Magdalene and Mary named<sup>1</sup> after Joses came after them unto  
 37<sup>2</sup>the tomb, and sat down over against the tomb, and saw how they brought in and  
 38 placed the body there. And they returned, and bought spices and ointments, and turned back that they might come and anoint it.  
 39 But on the day which was the day of the sabbath, they left off because of the commandment.
- 40 Now the chief priests and the Pharisees came together unto Pilate, and said unto him, Sir, we remember that that misleader said, while he was yet alive, After three 42 days I will rise again. And now be before-hand in guarding the sepulchre until three days, lest haply his disciples come and steal him by night, and they will say unto the people, He is risen from the dead: and the last error will be worse than the former.
- 43 He said unto them, Have ye not a guard? go your way, guard it as ye know *how*.  
 44 And they went, and made the sepulchre sure, and sealed the stone, together with the guards.
- 45 Now on the evening of the sabbath which is the dawn of the first *day*, at very early 46 dawn, behind the rest came Mary Magdalene and the other Mary and the other women to see the sepulchre, carrying with them the 47 spices which they had prepared. And they said among themselves, Who shall remove for us the stone from the door of the tomb?  
 48 for it was exceeding great. And when they said so, a great earthquake took place; and

<sup>1</sup> Or, "kinswoman of." Cf. li. 49.

<sup>2</sup> The second leaf missing from the Vatican MS. seems to have extended from this verse to liii. 4 inclusive, this passage being obtained from the Borgian MS. only.

{Mk. 16 4<sup>b</sup>  
Mt. 28 2<sup>a</sup>

, 28 1<sup>a</sup>

Lu. 24 1<sup>b</sup>

Mt. 28 1<sup>b</sup>

Lu. 24 1<sup>c</sup>

Mk. 16 3

Mk. 16 4<sup>b</sup>

Mt. 28 2<sup>a</sup>

Lu. 24 1<sup>b</sup>

Mk. 16 4<sup>b</sup>

Mt. 28 2<sup>a</sup>

	an angel descended from heaven, and came and rolled away the stone from the door.		
52 49	And they came and found the stone removed from the tomb, and the angel sitting upon 50 the stone. And his appearance was as lightning, and his raiment white as snow: 51 and for fear of him the guards were terrified, 52 and became as dead men. And when he was gone away, the women entered the tomb, 53 and found not the body of Jesus: but they saw there a young man sitting on the right side, arrayed in a white robe; and they 54 were amazed. And the angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus of Nazareth, which 55 hath been crucified. He is not here; for he is risen, even as he said. Come and see	Lu. 24 2 Mt. 28 2 <sup>b</sup> " 3 " 4 Lu. 24 3 Mk. 16 5 <sup>b</sup> Mt. 28 5 " 6	
53 <sup>1</sup> 1	the place where our Lord was laid. And while they were perplexed thereabout, be- hold, two men stood above them in dazzling 2 apparel; and as they were seized with terror, and bowed down their faces to the earth, they said unto them, Why seek ye the living 3 one among the dead? He is not here; he is risen: remember what he spake unto you 4 when he was yet in Galilee, saying, The Son of man is going to be delivered up into the hands of sinners, and to be crucified, and to 5 rise again the third day. But <sup>2</sup> go quickly, and tell his disciples and Cephas, that he is risen from the dead; and lo, he goeth before 6 you into Galilee; and there shall ye see him, where he said unto you; lo, I have 7 told you. And they remembered his words;	Lu. 24 4 " 5 " 6 " 7 Mt. 28 7 <sup>a</sup> Mk. 16 7 <sup>b</sup> Mt. 28 7 <sup>c</sup> Lu. 24 8	

<sup>1</sup> The marks of division for this new chapter are omitted from the Borgian MS., whilst the passage is absent from the Vatican MS.

<sup>2</sup> In S. Matthew these words are a continuation of lii. 55, and spoken by an "angel," called by S. Mark a "young man;" but here they are spoken by "two men." Cf. liii. 1. Modern harmonisers have felt the same difficulty as Tatian did.

	and they departed quickly from the tomb with joy and great fear, and hastened and	Mt. 28	8
<b>53</b>	<b>8</b> went their way running ; for perplexity and quaking had come upon them : and they said nothing to any one ; for they were	Mk. 16	8 <sup>b</sup>
9	afraid. But Mary ran, and came to Simon	Jn. 20	2
10	Cephas, and to that other disciple, whom Jesus loved, and said unto them, They have taken away our Lord out of the tomb, and I	"	3
11	know not where they have laid him. Simon therefore went forth and that other disciple,	"	4
12	and they came to the tomb. And they ran both together : and that disciple hastened	"	5
13	and got before Simon, and came first to the	"	6
14	tomb ; and looking <sup>1</sup> in, he saw the linen cloths laid ; yet entered he not in. After	"	7
15	him came Simon, and he entered into the	"	8
16	tomb ; and saw the linen cloths laid, and the napkin, that had been wrapped about his	"	9
17	head, was not with the linen cloth, but rolled up and laid on the opposite side in a	"	10
18	certain place. Then entered in that disciple, which had come first to the tomb, and he	"	11
19	saw, and believed. For as yet they knew not from the scriptures, that the Messiah	"	12
20	was going to rise again from the dead.	"	13
	And those two disciples went away unto their own place.		
	But Mary was standing near the tomb weeping : so, as she wept, she looked for-		
	ward <sup>2</sup> into the tomb ; and she saw two angels in white sitting, one on the side of		
	his cushion, and the other on the side of his		
	feet, where the body of Jesus had been laid.		
	And they said unto her, Woman, why weepest thou ? She said unto them, They have		
	carried away my Lord, and I know not		

<sup>1</sup> Omitting "stooping down;" according to Tatian no stooping was necessary; cf. ver. 18.

<sup>2</sup> No stooping, cf. ver. 12.

- 53 21 where they have laid him. While saying these *words*, she turned herself back, and saw Jesus standing, and knew not that it  
22 was Jesus. Jesus said unto her, Woman, why weepest thou? whom seekest thou?  
And she, supposing him to be the gardener, said, Sir, if thou hast taken him, tell me where thou hast laid him, that I may go,  
23 and take him away. Jesus said unto her, Mary. And she turned herself, and said unto him in Hebrew, Rabboni, which is  
24 interpreted The Teacher. Jesus said unto her, Touch me not; for I am not yet ascended to my Father: go unto my brethren, and say unto them, I ascend unto my Father and your Father, my God and your God.  
25 And on the first day, *the day* whereon he rose, he appeared first to Mary Magdalene, from whom he had cast out seven devils. Mk. 16 9  
26 And some of the guards<sup>1</sup> came into the city, and told unto the chief priests all the  
27 things that had happened. And when they were assembled with the elders, and had taken counsel, they gave no little money  
28 unto the guards, saying unto them, Say ye, His disciples came by night, and stole him  
29 away, while we slept. And if the governor hear this, we will answer with him, and  
30 make you safe from blame. And when they had taken the money, they did as they had taught them: and this saying was spread abroad among the Jews, *and continueth* until this day.  
31 And then came Mary Magdalene, and told Jn. 20 18

<sup>1</sup> The guards would naturally go to report at the same time as the women. It is therefore, *historically*, a matter of indifference which fact is related first. But it was convenient to Tatian to group the appearance of the Saviour to the women on their way with a series of His other appearances not reported by S. Matthew. To do this he naturally related the proceedings of the guard first.

- the disciples, that she had seen our Lord ;  
and that he had said these things unto her.
- 53** 32 And as those women were going on the Mt. 28 8<sup>b</sup>  
33 way to tell the disciples, Jesus met them, " 9  
saying, All hail ! And they came, and took  
34 hold of his feet, and worshipped him. Then " 10  
said Jesus unto them, Fear not : but go, tell  
my brethren to go into Galilee, and there  
35 shall they see me. And those women re- Lu. 24 9  
turned, and told all these things to the  
eleven, and to the rest of the disciples, and  
to them that had been with him ; for they  
36 were sad and weeping. And they were Lu. 24 10  
Mary Magdalene, and Joanna, and Mary the  
mother of James, and the rest of those that  
were with them : and these were they that  
37 spake unto the apostles. And they, when Mk. 16 11  
they had heard them saying that he was  
alive, and had appeared unto them, believed  
38 not. And these words were in their eyes as Lu. 24 11<sup>a</sup>  
the words of madness.  
39 After these things he was manifested unto Mk. 16 12<sup>a</sup>  
two of them on that very day, and as they Lu. 24 13<sup>b</sup>  
were going to a village named Emmaus,  
which was at a distance of threescore fur-  
40 longs from Jerusalem, and were talking with " 14  
each other of all these things which had  
41 happened. For while they communed and " 15  
questioned together, Jesus came, and arrived  
even unto them, and walked with them.  
42 But their eyes were holden, that they should " 16  
43 not recognise him. And he said unto them,  
What communications are these that ye  
address one to another, as ye walk, and  
44 are sad ? One of them, whose name was " 17  
Cleophas, answered, and said unto him, Art  
thou alone a stranger to Jerusalem, since  
thou hast not known the things which are  
45 come to pass in it in these days ? He said " 18  
unto them, What hath happened ? They " 19

said unto him, Concerning that Jesus who was from Nazareth, which was a prophet, and mighty in speech and deeds before God		
53 46 and all the people, whom the chief priests and elders delivered up for condemnation to	Lu. 24 20	
47 death, and crucified him. But we thought that he was going to deliver Israel. And all these things came to pass three days ago.	„ 21	
48 Yet certain women also of our company told	„ 22	
49 us, that they had gone to the tomb; and when they found not his body, they came, and said, that they had seen angels there,	„ 23	
50 which said of him, that he was alive. And certain also of our company went to the tomb, and found it even so, as the women said, except that they did not see him.	„ 24	
51 Then said Jesus unto them, O destitute of understanding, and of a heavy heart to	„ 25	
52 believe! Was <sup>1</sup> it not in all the sayings of the prophets that the Messiah must suffer these things, and enter into his glory?	„ 26	
53 And beginning from Moses and all the prophets, he interpreted concerning himself	„ 27	
54 to them out of all the scriptures. And they drew nigh unto the village, whither they were going: and he made them suppose that he was about to go into a more distant	„ 28	
55 neighbourhood. And they constrained him, saying unto him, Abide with us: for the day hath already declined towards darkness.	„ 29	
56 And he went in to stay with them. And when he reclined with them <i>to meat</i> , he took bread, and blessed it, and brake, and gave to	„ 30	
57 them. And straightway their eyes were opened, and they recognised him; and he	„ 31	
58 vanished from them. And they said one to another, Was not our heart heavy within us, while he conversed with us in the way, and	„ 32	

<sup>1</sup> The change of reading makes it difficult to end the verse at the usual place.

- 53** 59 interpreted to us the scriptures ? And they Lu. 24 33  
 rose up the same hour, and returned to  
 Jerusalem, and found the eleven gathered  
 together, and them that were with them ;  
 60 and they said, the Lord is really risen, and „ 34  
 61 hath appeared to Simon. But they rehearsed „ 35  
 the things that had been done in the way,  
 and how they recognised him, when he brake  
 the bread; neither believed they these things.
- 54** 1 And whilst they were talking, and the { Mk. 16 13<sup>b</sup>  
 evening of that day was come, which was Lu. 24 36<sup>a</sup>  
 the first day, and the doors were shut where Jn. 20 19  
 the disciples were, for fear of the Jews, Jesus  
 came and stood in the midst of them, and
- 2 said unto them, Peace be with you; it is I, Lu.<sup>1</sup> 24 36<sup>b</sup>  
 be not afraid. And they were disquieted „ 37  
 and affrighted, and supposed that they saw „ 38  
 3 a spirit. Jesus said unto them, Why are ye „ 39  
 troubled? and why do reasonings arise into „ 40  
 4 your hearts? See my hands and my feet,  
 that it is I myself: feel me, and know that „ 41  
 a spirit hath not flesh and bones, as ye see „ 42  
 5 me have. And when he had said this, he „ 43  
 shewed them his hands and feet and side.<sup>2</sup> „ 44  
 6 And while they still disbelieved for joy and „ 45  
 astonishment, he said, Have ye here anything  
 7 to eat? And they gave him a piece of a „<sup>3</sup> „ 46  
 broiled fish and honey. And he took it,  
 and did eat before them.
- 8 And he said unto them, These are the „ 47  
 words which I spake unto you, when I was „ 48  
 with you, how that all things must needs be „ 49  
 fulfilled, which are written in the law of „ 50  
 Moses, and the prophets, and the psalms,  
 9 concerning me. Then opened he their mind, „ 51  
 that they might understand the scriptures;

<sup>1</sup> The words, "it is I, be not afraid," are a part of this verse in several MSS including the Peschito and the Harclean, but not the Curetonian, Syriac.

<sup>2</sup> Cf. John xx. 20.

<sup>3</sup> This is the whole of our ver. 43; but the Vulgate has more in the verse.

54 10	and he said unto them, Thus it is written,	Lu. 24 46
	and thus it behoved the Messiah to suffer,	
	and to rise again from the dead the third	
11	day; and that repentance unto remission of	„ 47
	sins should be preached in his name unto	
	all the nations: but the beginning shall be	
12	from Jerusalem. And ye shall be <sup>1</sup> witnesses	„ 48
	of this. And I will send forth the promise	„ 49 <sup>a</sup>
13	13 of my Father unto you. The disciples, when	Jn. 20 20 <sup>b</sup>
14	they heard this, were glad. And Jesus said	„ <sup>2</sup> 21
	unto them again, Peace be with you: as the	
	Father hath sent me, I also send you.	
15	When he had said this, he breathed on	„ 22
	them, and said unto them, Receive ye the	
16	Holy Spirit: if ye forgive any one's sins,	„ 23
	they shall be forgiven him; if ye retain	
	any one's sins, they shall be retained.	
17	But Thauma, one of the twelve, who is	„ 24
	called Thoma, <sup>3</sup> was not there with the	
18	disciples, when Jesus came. The disciples	„ 25
	therefore said unto him, We have seen our	
	Lord. He said unto them, Except I see in	
	his hands the prints of the nails, and put	
	my fingers upon them, and thrust my hand	
	into his side, I will not believe.	
19	And after eight days, on the next first day,	„ 26
	again the disciples were assembled within,	
	and Thauma with them. And Jesus came,	
	the doors being shut, and stood in the midst,	
	and said unto them, Peace be with you.	
20	And he said to Thauma, Reach hither thy	„ 27
	finger, and see my hands; <sup>4</sup> and put forth	
	thy hand, and spread it upon my side: and	

<sup>1</sup> Or, "are."<sup>2</sup> Part of this verse is repeated in lv. 5.<sup>3</sup> Cf. xxxvii. 61 n. for the Arabic forms: these have no meaning in Arabic; but they are transliterations of the regular Syriac words for "Thomas" and "Twin," i.e. Didymus.<sup>4</sup> There is no mention of nails in the feet either here or in S. John. Ephraem distinctly implies in his remarks (Moes. p. 248) that the hands only were pierced by nails. And in *The Gospel according to Peter*, in describing the removal of our Lord from the cross, it says, "they drew out the nails from the hands."

- 54 21 be not faithless, but believing. Thauma Jn. 20 28  
 answered, and said unto him, My Lord, and  
 22 my God. Jesus said unto him, Now because „ 29  
 thou hast seen me, thou hast believed: blessed are they that have not seen, and yet  
 have believed.
- 23 And many other signs did Jesus in the „ 30  
 sight of his disciples, which are not written
- 24 in this book: but these are both written, „ 31  
 that ye may believe on Jesus, the Messiah,  
 the Son of God; and that believing ye may  
 have eternal life in his name.
- 25 And after these things Jesus shewed himself again to his disciples at the sea of Tiberias; and he manifested himself to them „ 1  
 26 on this wise. There were together Simon „ 2  
 Cephas, and Thauma, who is called Thoma,  
 and Nathanael, who was of Cana of Galilee,  
 and the sons of Zebedee, and two others of „ 3  
 27 his disciples. Simon Cephas said unto them,  
 I go to catch fishes. They said unto him,  
 We also come with thee. And they went forth, and went up into the boat; and that „ 4  
 28 night they caught nothing. But when morning came, Jesus stood on the seashore:  
 but the disciples knew not that it was „ 5  
 29 Jesus. Jesus therefore said unto them, Children, have ye anything to eat? They „ 6  
 30 said unto him, No. He said unto them, Cast your net on the right side of the ship,  
 and ye shall find. They cast therefore; and they were unable to draw the net for „ 7  
 31 it. And that disciple, whom Jesus loved, said unto Cephas, This is our Lord. And Simon, when he heard that it was our Lord, took up his coat, and girded it up to his loins (for he was naked), and cast himself into the sea, that he might come to Jesus. „ 8  
 32 But the other disciples came in the ship „

(for they were not far from land, but about two hundred cubits off), dragging the net

- 54** 33 full of fishes. And when they went up unto the land, they saw live coals laid, and 34 a fish laid thereon, and bread. Jesus said unto them, Bring of these fish, which ye 35 have now caught. Simon Cephas therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and with so great a weight, the net was not 36 rent. Jesus said unto them, Come, and sit down. And no one of the disciples dared to ask, who he was, knowing that it was our Lord: yet he did not appear unto them in 37 his own form.<sup>1</sup> And Jesus came and took the bread and the fish, and gave unto them. 38 This is the third time that Jesus was manifested to his disciples, since he had risen from the dead.
- 39 So when they had broken their fast, Jesus said to Simon Cephas, Simon, son of Jonah, lovest<sup>2</sup> thou me more than these? He said unto him, Yea, Lord; thou knowest that I love thee. Jesus said unto him, Feed 40 my lambs for me. He said to him also again, Simon, son of Jonah, lovest thou me? He said unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Feed 41 my rams for me. He said unto him also the third time, Simon, son of Jonah, lovest thou me? And Cephas, being grieved because he said three times, Lovest thou me? said unto him, Lord, thou knowest<sup>3</sup> all things; thou knowest that I love thee.

<sup>1</sup> Tatian seems to have based this addition upon Mark xvi. 12, "in another form." Cf. xxiv. 3.

<sup>2</sup> In the Arabic no distinction is drawn throughout this passage corresponding to the *ἀγαπᾷς* and *φιλεῖς* of the Greek.

<sup>3</sup> Or, "recognisest;" a different Arabic word from that rendered "knowest" in other parts of this narrative.

- Jesus said unto him, Feed my sheep for  
**54** 42 me. Verily, verily, I say unto thee, When Jn. 21 18  
 thou wast young, thou girdedst thyself, and  
 walkedst whither thou wouldest: but when  
 thou art old, thou shalt stretch forth thy  
 hands, and another shall gird thee, and  
 43 bring thee whither thou willest not. This „ 19  
 he said unto him to signify by what manner  
 of death he was going to glorify God. And  
 when he had spoken this, he saith unto him,  
**44** Come after me. But Simon Cephas, turning „ 20  
 about, saw the disciple whom Jesus loved  
 following him—that one which leaned back  
 on the breast of Jesus at the supper, and  
 said, Lord, who is he that shall betray thee?  
**45** When therefore Cephas had seen him, he „ 21  
 said to Jesus, Lord, and this man, what  
**46** shall be concerning him? Jesus said unto „ 22  
 him, If I will that he tarry till I come,  
**47** what *is that* to thee? follow thou me. And „ 23  
 this saying was spread abroad among the  
 brethren, That disciple will not die: and  
 Jesus said not, that he should not die; but,  
 If I will that he tarry till I come, what *is*  
*that* to thee?  
**48** This is that disciple which beareth witness „ 24  
 of these things, and wrote them: and we  
 know that his witness is true.  
**55** 1 But the eleven disciples went into Galilee, Mt. 28 16  
 unto the mountain where Jesus had appointed  
 2 them. And when they saw him, they wor- „ 17  
 shipped *him*: but some of them doubted.  
 3 And as they sat there, he appeared again Mk. 16 14  
 unto them, and upbraided them with their  
 lack of faith and hardness of heart, because  
 they believed not them, which had seen that  
 4 he was risen again. Then saith Jesus unto Mt. 28 18<sup>b</sup>  
 them, All authority hath been given unto  
 5 me in heaven and on earth: for even as my Jn.<sup>1</sup> 20 21<sup>b</sup>

<sup>1</sup> Repeated from liv. 14.

- Father sent me, so I also send you. Go ye therefore into all the world, and preach my gospel to every creature; and teach all the nations, and baptize them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things that I commanded you: and lo, I am with you all the days unto the end of the world.
- For he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that have believed on me: in my name shall they cast out devils; and they shall speak with new tongues; they shall take up serpents; and if they drink a deadly poison, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
- But tarry ye in the city of Jerusalem, until ye be endued with power from on high.
- And our Lord Jesus, after he had spoken unto them, led them out unto Bethany: and he lifted up his hands, and blessed them.
- And while he blessed them, he was separated from them, and ascended into heaven, and sat down at the right hand of God. And they worshipped him, and returned to Jerusalem with great joy; and they were continually in the temple, praising and blessing God. Amen.
- And they went forth from thence,<sup>1</sup> and preached everywhere, the Lord helping them, and confirming their sayings with the signs which they did.
- And there are also many other things which Jesus did, the which if they should be written one by one, according to my opinion even the world itself would not contain the books that must be written.

<sup>1</sup> "From thence" is added in connection with "Jerusalem," which was mentioned in ver. 14.

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Mk. 16 15<sup>b</sup>Mt. 28 19<sup>b</sup>

,, 20

Mk. 16 16

,, 17

,, 18

Lu. 24 49<sup>b</sup>Mk. 16 19<sup>a</sup>

Lu. 24 50

,, 51

Mk. 16 19<sup>c</sup>

Lu. 24 52

,, 53

Mk. 16 20

Jn. 21 25

## CONCLUDING NOTE IN THE BORGIAN MS.

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THE Gospel is concluded, which Tatian compiled out of the four Gospels of the four holy apostles the blessed evangelists, on whom be peace, and which he named *Diatessaron*, that is, That which is composed of four. The excellent and learned presbyter, Abû-l-Faraj Abdullah Ibn-aṭ-Tayyib, with whom may God be pleased, translated it from Syriac into Arabic, from a copy written by the hand of Gubasi ibn Alî Al-mutayyib, a disciple of Hunain ibn Ishâk, on both of whom may God have mercy. Amen.

## APPENDICES.

## I.

*Note.—Brackets in the Column, “Portions of the Gospels,” imply that the portions bracketed are not given all in full, but are harmonised together.*

Portions of the Diat- essonar.	Portions of the Gospels.	Contents of the Diatessaron in order.	Order in the Diatessaron as obtained from other sources.				Order of Modern Harmonists.			
			Zahn's Recon- struction.	Ephraem's Commentary.	Fuldensis.	Codex	Greswell.	Stroud.	Tisch- dorf.	
<b>1</b>	1-5 6-26 27-39 40-57 58-67 68-81	Jn. 1 1-5 Lu. 1 5-25 " 26-38 " 39-56 " 57-66 " 67-80	Introduction about the Word, Zacharias and Elizabeth, The Annunciation, Visit of Mary to Elizabeth, Birth and Circumcision of S. John the Baptist, Song of Zacharias,	" " " " "	2 1 2 1 2 1	Chapter. 1 1 2 1 3 4	Chapter. 1 1 2 1 3 4	Part. Sec. i. 1 ii. 2, 3 i. 4 5 5 7	Page. 23 3 4 5 6 7	Section. 1 4 5 6 7 7
<b>2</b>	1-8 9-15 16-28 29-46	Mt. 1 18-25 <sup>a</sup> Lu. 2 1-7 " 8-20 " 21-38	Birth of Jesus, He is laid in a manger, Visit of the Shepherds, Circumcision of Jesus, and Presentation in the Temple, Return to Galilee,	" " " " "	3 4 4 4 4 4	2 2 2 2 2 Omitted.	2 5 5 6 7 7	Sec. 8 10 10 10 12 15	8 8 9 9 9 10	8 9 9 9 9 12
<b>3</b>	1-12 13-18 19-23 24-36	Mt. 2 1-12 " 13-18 " 19-23 Lu. 2 40-52	Visit of the Wise Men, Flight into Egypt, and murder of the Innocents, Return to Nazareth, Jesus in the Temple with the Doctors,	" " " " "	5 5 5 7	2 2, 3 3 3	8 9, 10 11 12	13 14 15 16	11 11 12 13	11 11 12 13
<b>37-45</b>	(Mt. 3 1-3 Mk. 1 1-4 Lu. 3 1-6)	{ Jn. 1 7-17	Commencement of the Ministry of John,	" " "	8	3	13	ii. 2	14	14
<b>46-56</b>			Testimony of John to Jesus,	" " "	6	3	13	1	25	1
<b>4</b>	1-11 12-27	(Mt. 3 18-28 Mk. 1 5-8 (Lu. 3 7-18	Further testimony of John in reply to Jews, The preaching of John,	" " "	6 8	3 3	13 13	8 25	25	18 15

4 28-42	{ Mt. MR. Lu. { Jn. 29-34	3 13-17 9-11 21-23 <sup>a</sup>	Baptism of Jesus,	.	.	.	.	.	9	4	14	ii. 6, 9	19, 26	16	
43-52	{ Mt. MR. Lu. 4 1-13	1 1-11 12-13 1-13	Temptation of Jesus,	.	.	.	.	.	10	4	15	7	20	17	
5 1 3 4-20	Jn. { Ln. 21-32	1" 35-51 4 14 <sup>a</sup> 2 1-11	Temptation concluded, Call of Andrew, Simon, Philip, and Nathanael, First miracle at Cana of Galilee,	.	.	.	.	.	10	4	15	7	22	17	
33-41	{ Jn. Lu. 4 14 <sup>b</sup> -22 <sup>a</sup>	32	Jesus teaches in the synagogue at Nazareth,	.	.	.	.	.	12	5	46	10	27	21	
42-48	{ Mt. MR. Lu. 4 17-22 1-7	32	Call of Andrew, Simon, James, and John, Jesus teaches from a boat, miraculous draught of fishes,	.	.	.	.	.	—	—	17, 18	17	36	29	
49-55	{ Mt. MR. Lu. 5 1-7	19	Omitted.	.	.	.	.	.	19	19	19	38	31	31	
6 1-4 5-22	Jn. 22-4 3 <sup>a</sup>	8-11	Effect of miraculous draught on Simon, Jesus and John baptize in Judea.	.	.	.	.	.	14	5	19	24	44	31	
23-24	In. 3 19-20	13	John speaks of Jesus, Herod imprisons John on account of Herodias,	.	.	.	.	.	14	5	19	24	44	31	
25-35	{ Mt. MR. Lu. 4 12 4 44	13	At Cana, Jesus heals a king's servant's son,	.	.	.	.	.	—	—	—	—	—	—	
36-45	{ Mt. MR. Lu. 4 13-16 21-28 31-37	13	Residence at Capernaum; an unclean spirit cast out in the synagogue,	.	.	.	.	.	—	—	22	20	38, 40	32	
46-54	{ Mt. MR. Lu. 8 14-17 1 29-34 38-41	13	Matthew called; Simon's mother-in-law and others cured,	.	.	.	.	.	Omitted.	—	20, 49, 51	27, 21	49, 41	37, 33	
7 1-10	{ Mt. MR. Lu. 9 35 35-39 42-44 2-8	23	Circuit of Galilee; multitudes healed; Levi called,	.	.	.	.	.	Omitted.	—	{ iii. 27 } { iii. 25 }	43, 49	34	34	
11-24	{ Mt. MR. Lu. 5 1-12 17-26	14	A paralytic healed at Capernaum; forgiving sins,	.	.	.	.	.	—	5	55	ii. 27	46	36	
25-36	{ Mt. MR. Lu. 9 9-17 15-22 27-39	14	Levi's feast; fasting; parables of New Cloth and New Wine,	.	.	.	.	.	—	5	57	28	49	37	

Portions of the Dia- tessaron.	Portions of the Gospels.	Contents of the Dialessaron in order.	Order in the Dialessaron as obtained from other sources.				Order of Modern Harmonists.			
			Zahn's Recon- struction.	Ephraem's Comment- ary.	Codex Fuldensis.	Greswell.	Stroud.	Tischen- dorf.		
7 37-46	{ Mt. 12 Mk. 2 Lnt. 6 Lnt. 5	1-8 23-28 9-21 1-6 6-11	In the cornfields, A man with a withered hand healed on the Sabbath,	15	Chapter. 5	Chapter. 69	Part. See. iii. 2	Page. 52	Section. 38	
47-53	{ Mt. 12 Mk. 3 Lnt. 6	1-32 12-20 <sup>a</sup>	Near the lake; many healed; the Twelve chosen, Sermon on the Mount:—Beatitudes and Woes,	Omitted.	—	70	3	54	39	
8 1-25	{ Mk. 3 Lnt. 6	7-19 <sup>a</sup> 12-20 <sup>a</sup>	Salt; the Light of the World; Jesus came to fulfil the Law, Offences against a brother and reconciliation, Offences of the eye and hand; divorce, .	16	6	23	{ ii. 4, 5 iii. 23 } 5	55, 58 60	40 41	
26-39	{ Mt. 5	1-32	Sermon on the Mount contd.:—Swear not, Resist not evil; Love your enemies, .	16	6	23, 24	{ ii. 23 } 5	55, 58 60	40 41	
40-49	{ Mk. 4	21-23	Almsgiving; Prayer; Fasting, .	17	6	25, 26	22	61	41	
50-56	{ Lnt. 6	20 <sup>b</sup> -26 16-18	Offences against a brother and reconciliation, .	17	6	27, 28	22	62	41	
57-62	{ , , 12	58-59	Offences of the eye and hand; divorce, .	17	6	29, 30	22	62	41	
9 1-5	{ Mt. 5	33-6 23	Treasure in heaven; Light in the body, .	17	6	31	22	62	41	
6-21	{ Lnt. 6	27-30	Sermon on the Mount contd.:—Anxiety for bodily wants, .	17	6	32, 33	22	63	41	
22-41	{ , 11	1-4	Judge not; blind leading blind, .	18	6	34, 35, 36	22	64	41	
42-50	{ , , 12	34-36 32-34	Good gifts and importance; the narrow way, .	18	6	37	22	65	41	
10 1-12	{ Mt. 6	24-7 27	False prophets known by their fruits; building on the rock, .	19	6	38, 39	22	66	41	
13-20	{ Mk. 4	24-25		19	6	40	22	66	41	
21-33	{ Lnt. 6	37-49		19	6	41	22	67, 221	41, 89	
34-48	{ , 11	5-13 22-31		19	6	42, 43, 44	22	68	41	
11 1-16	{ Mt. 7	28-8 1 5-13 1-10	Officer's servant healed at Capernaum, .	20	6	48	iii. 6	71	42	

11	17-23	In.	7	11-17	Raising of the widow's son at Nain,	21	6	50	43
		{Mt.	8	18-22	A scribe and others offer to follow Jesus,	22	6	52	78
24-30		{Lu.	9	57-62	· A storm on the lake going to Gadara,	22	6	53	51
31-38		{Mt.	8	23-9	The Gadarene demoniac cured,	22	6	54	52
39-52		{Mr.	4	35-5	Return of Jesus across the Lake,	22	6	54	52
		{Lu.	8	22-40	Jairus's daughter ; the woman with an issue	23	7	61	53
12	1-6	{Mt.	9 <sup>b</sup>	18-26	{of blood,	23	—	62	90
		{Mr.	5	22-43	Two blind men healed,	23	—	23	107
		{Lu.	8	41-56	Dumb demoniac cured. Circuit of Galilee,	23	—	23	107, 109
33-37		{Mt.	9	27-31	Omitted.	—	62	23, 25	91, 188
38-41		“	”	32-33	·	—	—	—	—
		“	”	35-36	·	—	—	—	—
42-55		{Mt.	6	7-11	The Twelve disciples instructed for their	24	8	45	56
		{Lu.	9	1-5	mission,	—	—	26	110
		“	12	3-9	·	—	—	—	—
		“	”	51-53	·	—	—	—	—
13	1-29	Lu.	10 <sup>b</sup>	38-42	Further instructions to the Twelve,	24	8	45	56
30-35		{Mr.	6	12-13	Mary chooses the good part,	25	8	64	88
36-37		{Lu.	9	6	The apostles go forth and preach and per-	—	—	iv. 28	210
38-47		{Mt.	11	2-15	form cures.	24	—	iv. 26	113
		{Lu.	7	18-30	John sends two of his disciples to Jesus,	26	9	65	8, 9
14	1-9	“	”	16 16-17	John in relation to the Law and the Prophets,	26, 17	9	65	82, 195
10-15		{Mt.	11	16-19	John and Jesus differed in manners,	26	9	65	44
		{Mr.	3	19-20	·	—	iii. 9	82	44
		{Lu.	7	31-35	Jesus casts out a demon ; the Pharisees say by	27	10	63	73
16-31		{Mt.	12	24-37	·	—	{iii. 13}	73	47
		{Mr.	3	22-30	Beelzebub,	27	10	{iv. 30}	76
32-36		{Lu.	11	14-23	A tree known by its fruits ; their words be-	—	—	{iii. 13}	47
		“	”	tray and condemn them,	—	—	{iv. 30}	iv. 5, 32	
37-40		{Mt.	16	2 <sup>b</sup> -3	They did not discern the signs of the times,	Omitted.	—	Omitted.	131, 141
41-42		{Lu.	12	54-57	A dumb and blind demoniac cured,	27	10	Omitted.	73
		“	”	·	—	—	—	—	47

Portions of the Dia- tessaron.	Portions of the Gospels.	Contents of the Dia tessaron in order.		Order in the Dia tessaron as obtained from other sources.				Order of Modern Harmonists.			
		Zahn's Recon- struction.	Ephraem's Commentary.	Chapter.	Codex Fuldensis.	Greswell.	Strond.	Page.	Tischen- dorf.		
14 43-44 45-48	{ Mk. 6 { Ltn. 9 , 7	30-31 10-11 36-50	Return of the Twelve, At a Pharisee's house a woman washes Christ's feet,	34	—	67	iii. 28	117	59		
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<b>64</b> 1-16	{ Jn. 20 36-49 <sup>a</sup> " 24-31 }	Jesus appears to the Ten, Thomas being absent, Jesus appears to the Eleven, . . . . .	98	21	178	9, 15	333	178		
17-24	" 21 1-24 }	Second miraculous draught; “ Lovest thou me? ” . . . . .	98	21	179	9, 10	334	179		
25-48			99	21	180, 181	13	336	180		
<b>65</b> 1-11	{ Mt. 28 16-20 Mk. 16 14-18 Lau. 24 49 <sup>b</sup> }	At a mountain in Galilee; “ Go ye into all the world,” . . . . .	100	21	182	12, 16	337	181, 182		
12-17	{ Mk. 16 19-20 Lau. 24 50-53 Jn. 21 25 }	Ascension from Bethany; the Apostles begin their work, . . . . .	100	22	182	16-18	339	182, 183		

## II.

In this table the entire contents of the four Gospels are taken by sections in the order in which they stand in the Gospels, and distinguished from one another according to three varieties :

1. Those which are found in the *Diatessaron*.

Opposite to each of these sections is placed a reference showing the chapter and verses of the present English version at which that particular section is to be found. Occasionally the portion of the English version so indicated will be found to differ slightly from the section to which it is thus related, generally through the insertion of some words from another Gospel in the process of harmonisation.

2. Those of which the *subject-matter* is found in the *Diatessaron* in the form of extracts from *other* Gospels.

Opposite to each of these sections similar references to the English version are given ; but the *verse* numbers are printed in italics in order to indicate that a parallel passage only, and not the actual one in question, is to be found at the place indicated. The passage of the *Diatessaron* thus connected with a particular section of a Gospel will often be found to be practically identical with it, so much so sometimes as to suggest that Tatian may in fact have taken it from that Gospel and not from the Gospel mentioned in the references to the Arabic. In other cases, however, considerable differences will be found between them, the *Diatessaron* following some other Gospel which varied considerably at the point. In such cases if anything of importance is *omitted* from the narrative, attention is generally called to it in the notes.

3. Those which are omitted from the *Diatessaron* altogether.

Opposite to these the word “*omitted*” has been placed, accompanied in most cases by a note suggesting a possible explanation of the omission. Many of these omissions are due to changes in the opening words which connect a fresh paragraph with the preceding narrative ; for when a passage was removed from its context in its own Gospel, and placed after something else, the introductory words sometimes ceased to be applicable in its new situation, and were in consequence omitted. Such cases are indicated in the notes by the word “*connective*.”

S. Matthew.	Tatian.	S. Matthew.	Tatian.	S. Matthew.	Tatian.
1 1-17 <sup>1</sup> 18-25 <sup>a</sup>	Omitted.  2 1-8 25 <sup>b</sup>	7 28-29 8 1 2-4	11 1-2 3 22 1-6 11 4 <sup>a</sup> 5 <sup>b</sup>	11 12 <sup>a</sup> 12 <sup>b</sup> -15 16-19 20-24 25-27 28-30 12 1-2 <sup>a</sup> 2 <sup>b</sup> -4	14 4 5 <sup>b</sup> -8 10-14 15 27-31 37-38 39-41 7 37-38 <sup>a</sup> 38 <sup>b</sup> -49
2 1 <sup>a</sup> 1 <sup>b</sup> -23	Omitted.	5 <sup>a</sup>	4 <sup>b</sup> -5		
3 1 <sup>a</sup> 1 <sup>b</sup> -3 <sup>a</sup> 3 <sup>b</sup> 4-10	3 1-23 37-39 40-42 43	5 <sup>c</sup> -6 7-8 9-10 <sup>a</sup> 10 <sup>b</sup> -13	6 9-10 11-12 <sup>a</sup> 12 <sup>b</sup> -15		
11-12	4 12-18 25, 26 13 14-15 16 <sup>a</sup> , 16 <sup>c</sup> 16 <sup>b</sup>	14-15 16 <sup>a</sup> 16 <sup>b</sup> 17	6 48, 49 50 51 52	5-8 9-10 11-12 13 14-21 22-23	42-45 47-48 52-53 51 8 1-8 14-21 14 41-42
4 1	38	18	11 24	24	17
2 <sup>a</sup>	43	19-20	25 <sup>b</sup> -26	25-26 <sup>a</sup>	19-20 <sup>a</sup>
2 <sup>b</sup> -7	44 <sup>a</sup>	21-23	27, 28, 29	26 <sup>b</sup>	21 <sup>a</sup>
8-9	44 <sup>b</sup> -49	24 <sup>a</sup>	33 <sup>a</sup>	27-29	22-24
10	50-52	24 <sup>b</sup>	33 <sup>b</sup> -34 <sup>a</sup>	30-31	27-28
11 <sup>a</sup>	5 1	25	34 <sup>b</sup>	32-34	31-33
11 <sup>b</sup>	2	26-28 <sup>a</sup>	35-39	35	34
12	3	28 <sup>b</sup>	42 <sup>b</sup>	36-37	35-36
13-16	6 25 36-39	29 <sup>b</sup> -33	43-52	38-39	16 1-2
17 <sup>a</sup>	5 42	34	12 1	40	4
17 <sup>b</sup>	43	2-7	7 14-22	41	6
18-22	44-48	8 <sup>a</sup>	23 <sup>a</sup>	42	5
23	7 7 <sup>a</sup>	8 <sup>b</sup>	23 <sup>c</sup>	43-45 <sup>a</sup>	7-9
24	10	9 <sup>a</sup>	6 40 <sup>a</sup> -6	45 <sup>b</sup>	10
25	8 10 <sup>b</sup> -11	9 <sup>b</sup>	46 <sup>b</sup>	46 <sup>a</sup>	13 <sup>a</sup>
5 1 <sup>a</sup>	18	10-12	7 27-29	46 <sup>b</sup>	13 <sup>b</sup>
1 <sup>b</sup>	19	34	12 1	46 <sup>c</sup>	14 <sup>a</sup>
2-10	26 <sup>b</sup> -34	13	44	47-50	15-18
11 <sup>a</sup>	35 <sup>a</sup>	14-17	31-35	13 1-4 <sup>a</sup>	22-25 <sup>a</sup>
11 <sup>b</sup> -12	35 <sup>b</sup> -36	18 <sup>a</sup>	12 7-8 <sup>a</sup>	4 <sup>b</sup>	25 <sup>b</sup>
13-16	40 <sup>b</sup> -43	18 <sup>b</sup> -19	8 <sup>b</sup> -9	5-6	26-27
17-25 <sup>a</sup>	46-54 <sup>a</sup>	20-25	10-21	7-11	28-32
25 <sup>b</sup>	54 <sup>b</sup>	26-33	32-39	12-16	33-37
25 <sup>c</sup> -32	55-62	34	14 17	17	39
33-42	1-10 <sup>a</sup>	35 <sup>8</sup>	7 7 <sup>a</sup>	18	41
43-46 <sup>a</sup>	12-15 <sup>a</sup>	35-36	12 40-41	19-21 <sup>a</sup>	43-45 <sup>a</sup>
46 <sup>b</sup>	15 <sup>b</sup>	37-38	15 16	21 <sup>b</sup> -22 <sup>a</sup>	46-47 <sup>a</sup>
47-48	20-21	10 1 <sup>a</sup>	12 42 <sup>a</sup>	22 <sup>b</sup> -23 <sup>a</sup>	47 <sup>b</sup> -48 <sup>a</sup>
6 1-8	22-29	1 <sup>b</sup>	42 <sup>b</sup>	23 <sup>b</sup>	48 <sup>b</sup>
9 <sup>a</sup>	31	2-4	8 19-22	24-31 <sup>a</sup>	17 1-8
9 <sup>b</sup> -18	32-41	5 <sup>a</sup>	43	31 <sup>b</sup>	9-10 <sup>a</sup>
19-23	44-48	5 <sup>b</sup> -10 <sup>a</sup>	12 44-49 <sup>a</sup>	31 <sup>c</sup>	10 <sup>b</sup>
24-27	10 1-4	10 <sup>b</sup>	50 <sup>a</sup>	32 <sup>a</sup>	11
28 <sup>a</sup>	5 <sup>a</sup>	10 <sup>c</sup> -14 <sup>a</sup>	50 <sup>b</sup> -51 <sup>a</sup>	32 <sup>b</sup>	12 <sup>a</sup>
28 <sup>b</sup> -31	6-9 <sup>a</sup>	14 <sup>b</sup>	53 <sup>b</sup>	32 <sup>c</sup>	12 <sup>b</sup>
32-34	10-12	15	55	33 <sup>a</sup>	13
7 1	13 <sup>a</sup>	16-27 <sup>a</sup>	13 1-12 <sup>a</sup>	33 <sup>b</sup> -34 <sup>a</sup>	15-16 <sup>a</sup>
2-5	15, 19, 20	27 <sup>b</sup> -28 <sup>a</sup>	17 <sup>b</sup> -18 <sup>a</sup>	34 <sup>b</sup> -35	16 <sup>c</sup> -17
6	21	28 <sup>b</sup>	13 <sup>b</sup>	36-54 <sup>a</sup>	19-37
7-11	29-30	28 <sup>c</sup>	14 <sup>b</sup>	54 <sup>b</sup>	38-39
12-16 <sup>a</sup>	31-34	29-33	15-19	55-57 <sup>a</sup>	40-41
16 <sup>b</sup>	35	34-35	20-22	57 <sup>b</sup> -58	43, 44, 45
17-18	36-37	36-42 <sup>a</sup>	23-29 <sup>a</sup>	3-4	6-7
19-23	39-43	42 <sup>b</sup>	29 <sup>b</sup>	5	10
24	44, 45	2 <sup>b</sup> -10	30	2 <sup>a</sup>	5 <sup>a</sup>
25-27	46-48	39 <sup>a</sup>	39 <sup>a</sup>	2 <sup>b</sup>	5 <sup>b</sup>
11	11 1-1	14 1	39 <sup>b</sup> -47	3-4	

### <sup>1</sup> Genealogy.

<sup>2</sup> Connective: cf. p. 59, note.

4 Cf. 2.

<sup>5</sup> Except part of 29.

<sup>7</sup> Cf. vii, 25-26.

<sup>8</sup> Duplicate.

<sup>3</sup> Cf. Matt. ix. 35.

<sup>6</sup> Cf. vii. 25.

<sup>9</sup> Cf. Matt. iv. 23.

S. Matthew.	Tatian.	S. Matthew.	Tatian.	S. Matthew.	Tatian.
14 6-12 <sup>a</sup>	18 11-19 <sup>a</sup>	17 6-9	24 14-17	21 2 <sup>c</sup>	39 21 <sup>d</sup>
12 <sup>b</sup>	19 <sup>b</sup>	10 <sup>a</sup>	20 <sup>a</sup>	3 <sup>a</sup>	22 <sup>a</sup>
13 <sup>a</sup>	21 <sup>a</sup>	10 <sup>b</sup>	20 <sup>b</sup>	3 <sup>b</sup> -5	22 <sup>b</sup> -24
13 <sup>b</sup> -14	22, 25, 26	11-12 <sup>a</sup>	21-22	6 <sup>a</sup>	26 <sup>a</sup>
15 <sup>a</sup>	27	12 <sup>b</sup> -13	23-24	6 <sup>b</sup>	26 <sup>c</sup>
15 <sup>b</sup>	28	14 <sup>a</sup>	30 <sup>a</sup>	7-8	29-30
16-17 <sup>a</sup>	29-30 <sup>a</sup>	14 <sup>b</sup>	30 <sup>b</sup>	9 <sup>a</sup>	31
17 <sup>b</sup>	34	15 <sup>a</sup>	30 <sup>c</sup>	9 <sup>b</sup>	32
18	38	15 <sup>b</sup>	31 <sup>b</sup>	10-11	42-43
19 <sup>a</sup>	36, 37, 39	15 <sup>c</sup>	33 <sup>a</sup>	12 <sup>a</sup>	32 1 <sup>a</sup>
19 <sup>b</sup> -20 <sup>a</sup>	40	16-17	34-35	12 <sup>b</sup>	2 <sup>a</sup>
20 <sup>b</sup>	41, 42	18 <sup>a</sup>	41, 42	12 <sup>c</sup> -13	2 <sup>c</sup> -3
21	43	18 <sup>b</sup>	44 <sup>a</sup>	14-16	40 1-3
22-23	44, 46	19	45	17	32 22 <sup>b</sup>
24	50	20	46	18-19 <sup>a</sup>	24-26
25	19 1	21-23 <sup>a</sup>	47-50	19 <sup>b</sup>	Omitted.
26-33	3-10	23 <sup>b</sup>	52	20 <sup>a</sup>	33 2
34-36	11-15	24 <sup>a</sup>	25 2 <sup>a</sup>	20 <sup>b</sup>	3
15 1-2	20 17-21	24 <sup>b</sup> -27	4-7	21 <sup>a</sup>	5, 6
3-4 <sup>a</sup>	22-23 <sup>a</sup>	18 1	8	21 <sup>b</sup> -22	7-8
4 <sup>b</sup> -6	23 <sup>b</sup> -28	2	9	23-24 <sup>a</sup>	27-29 <sup>a</sup>
7-9	29-31	3	10	24 <sup>b</sup> -25 <sup>a</sup>	29 <sup>b</sup> -30 <sup>a</sup>
10-11	32-33	4-5	11-12	25 <sup>b</sup> -26 <sup>a</sup>	31-32 <sup>a</sup>
12-14	35-37	6	13	26 <sup>b</sup> -27	33 <sup>b</sup> -34
15-16 <sup>a</sup>	38 <sup>b</sup> -39 <sup>a</sup>	7-8	17-18	28-33 <sup>a</sup>	35-40
16 <sup>b</sup> -17	39 <sup>b</sup> -40	9 <sup>a</sup>	20	33 <sup>b</sup>	41
18	41	9 <sup>b</sup>	21	34	42
19-20 <sup>a</sup>	42-44	10-11	27 28-29	35-36	46-47
20 <sup>b</sup> -21 <sup>a</sup>	45-46 <sup>a</sup>	12-13 <sup>a</sup>	26 4	37	49
21 <sup>b</sup> -22 <sup>a</sup>	46 <sup>b</sup> -48	13 <sup>b</sup>	5	38 <sup>a</sup>	50
22 <sup>b</sup> -28 <sup>a</sup>	49-55	14	7	38 <sup>b</sup>	51
28 <sup>b</sup>	57	15-22	27 16-23	39-42 <sup>a</sup>	52-55 <sup>a</sup>
29-30 <sup>a</sup>	23 1-2	23-35	1-13	42 <sup>b</sup>	55 <sup>b</sup>
30 <sup>b</sup> -32	3 <sup>b</sup> -5 <sup>a</sup>	19 1 <sup>a</sup>	Omitted.	43 <sup>c</sup> -46	56-60
33-39	6-12	1 <sup>b</sup> -2	28 9 <sup>b</sup> -10	22 1-2	30 10-11 <sup>a</sup>
16 1 <sup>a</sup>	13 <sup>a</sup>	3-4 <sup>a</sup>	25 28, 31 <sup>a</sup>	3 <sup>a</sup>	1 <sup>a</sup>
1 <sup>b</sup>	13 <sup>b</sup>	4 <sup>b</sup> -9 <sup>a</sup>	31 <sup>b</sup> -36	3 <sup>b</sup>	12 <sup>b</sup>
2 <sup>a</sup>	14 37 <sup>a</sup>	9 <sup>b</sup> -13 <sup>a</sup>	39 <sup>b</sup> -43 <sup>a</sup>	4-6	16-18
2 <sup>b</sup> -3	39-40	13 <sup>b</sup> -15	43 <sup>b</sup> -44, 46	7-8	20-21
4 <sup>a</sup>	23 14 <sup>a</sup>	16-17 <sup>a</sup>	28 42-43	9 <sup>a</sup>	24 <sup>a</sup>
4 <sup>b</sup>	14 <sup>b</sup>	17 <sup>b</sup> -18 <sup>a</sup>	44 <sup>b</sup> -45	9 <sup>b</sup>	24 <sup>b</sup>
5-6	16-18	18 <sup>b</sup> -19 <sup>a</sup>	46 <sup>a</sup>	10-14	26-30
7-8 <sup>a</sup>	19-20 <sup>a</sup>	19 <sup>b</sup> -20	46 <sup>b</sup> -47	15	34 1 <sup>a</sup>
8 <sup>b</sup> -10	20 <sup>b</sup> , 22-23	21 <sup>a</sup>	48	16-17	2-3 <sup>a</sup>
11-12	24 <sup>b</sup> -25	21 <sup>b</sup> -22 <sup>a</sup>	49-50 <sup>a</sup>	18 <sup>a</sup>	4 <sup>a</sup>
13 <sup>a</sup>	31	22 <sup>b</sup> -23 <sup>a</sup>	50 <sup>b</sup> -51	18 <sup>b</sup> -21	4 <sup>b</sup> -7
13 <sup>b</sup> -21 <sup>a</sup>	32-40	23 <sup>b</sup> -24	29 1-2	22 <sup>a</sup>	8
14 <sup>b</sup> 1	18 3 <sup>a</sup>	25-27 <sup>a</sup>	3-6 <sup>a</sup>	23-25 <sup>a</sup>	9-11 <sup>a</sup>
21 <sup>b</sup>	23 4 <sup>a</sup>	27 <sup>b</sup> -28	6 <sup>b</sup> -7	25 <sup>b</sup> -26	11 <sup>b</sup> -13
22	42 <sup>b</sup>	29-30	8-11	27-29 <sup>a</sup>	14-16 <sup>a</sup>
23 <sup>a</sup>	43	17-19	30 40-44	29 <sup>b</sup> -30	16 <sup>b</sup> -19
23 <sup>b</sup>	44	20-21 <sup>a</sup>	46	31 <sup>a</sup>	20 <sup>a</sup>
24-26	45-48	21 <sup>b</sup> -23	47-52	31 <sup>b</sup> -32	20 <sup>b</sup> -21 <sup>a</sup>
27	50	24-27	31 1-4	33	22
28 <sup>a</sup>	24 1 <sup>a</sup>	28	5	34-35 <sup>a</sup>	24-25 <sup>a</sup>
28 <sup>b</sup>	1 <sup>b</sup>	29 <sup>a</sup>	25 <sup>a</sup>	35 <sup>b</sup> -37 <sup>a</sup>	26, 28 <sup>a</sup>
17 1	2	29 <sup>b</sup>	25 <sup>b</sup>	37 <sup>b</sup> -38	28 <sup>b</sup> -29
2 <sup>a</sup>	3	30-33	26-33	39	30
2 <sup>b</sup>	4 <sup>a</sup>	34 <sup>a</sup>	34 <sup>a</sup>	40	31
3-4 <sup>a</sup>	5, 8	34 <sup>b</sup>	35	41-46	35 17-22
4 <sup>b</sup>	9 <sup>a</sup>	35	20	23 1-5 <sup>a</sup>	40 26-30
4 <sup>a</sup>	9 <sup>b</sup>	1 <sup>b</sup> -2 <sup>a</sup>	18-19	5 <sup>b</sup>	34 <sup>a</sup>
5 <sup>a</sup>	10	2 <sup>b</sup>	21 <sup>b</sup>	6-7 <sup>a</sup>	32 <sup>b</sup> -33
5 <sup>b</sup>	12			7 <sup>b</sup>	34 <sup>b</sup>

<sup>1</sup> Duplicate.<sup>2</sup> Connective changed for John vii. 10<sup>a</sup>.<sup>3</sup> Varied.

S. Matthew.	Tatian.	S. Matthew.	Tatian.	S. Matthew.	Tatian.
23 8-12	40 36-40	26 28-29	45 15-16 <sup>a</sup>	27 26 <sup>b</sup>	50 37 <sup>c</sup>
13 <sup>a</sup>	43	30	46 16	26 <sup>c</sup>	51 6
13 <sup>b</sup>	44 <sup>b</sup>	31-33	45 23-25	27-28	50 38-39
14	42	34-35	27, 28	29 <sup>a</sup>	40
15-28	45-58	36 <sup>a</sup>	48 1, 3 <sup>a</sup>	29 <sup>b</sup> -30	41-42 <sup>a</sup>
29 <sup>a</sup>	61 <sup>a</sup>	36 <sup>b</sup>	3 <sup>b</sup>	31-32 <sup>a</sup>	51 16-17 <sup>a</sup>
29 <sup>b</sup> -33	61 <sup>c</sup> -65	37-38	48 5-6	32 <sup>b</sup>	17 <sup>c</sup>
34-39	41 1-6	39	7	33-34 <sup>a</sup>	25, 27 <sup>a</sup>
24 1	27	40 <sup>a</sup>	10	34 <sup>b</sup>	27 <sup>b</sup>
2 <sup>a</sup>	29	40 <sup>b</sup> -41 <sup>a</sup>	11 <sup>b</sup> -12 <sup>a</sup>	35	28-29
2 <sup>b</sup> -3 <sup>a</sup>	30, 33	41 <sup>b</sup>	12 <sup>b</sup>	36	30
3 <sup>b</sup> -4 <sup>a</sup>	34 <sup>b</sup> -35 <sup>a</sup>	42	13	37-38	31, 25 <sup>c</sup>
4 <sup>b</sup> -5 <sup>a</sup>	36-37	43	14	39-40 <sup>a</sup>	35 <sup>b</sup>
5 <sup>b</sup> -6 <sup>a</sup>	38 <sup>b</sup> -39 <sup>a</sup>	44	15	40 <sup>b</sup>	36 <sup>a</sup>
6 <sup>b</sup>	39 <sup>b</sup>	45 <sup>a</sup>	18-19 <sup>a</sup>	40 <sup>c</sup> -42 <sup>a</sup>	36 <sup>b</sup> -38
6 <sup>c</sup>	39 <sup>c</sup>	45 <sup>b</sup>	19 <sup>b</sup>	42 <sup>b</sup>	39 <sup>a</sup>
7 <sup>a</sup>	40	46 <sup>a</sup>	21 <sup>a</sup>	42 <sup>c</sup> -43	39 <sup>b</sup> -40
7 <sup>b</sup>	41	46 <sup>b</sup> -48	21 <sup>b</sup> -23 <sup>a</sup>	44	43
8	42	49 <sup>b</sup> -50 <sup>a</sup>	25-26 <sup>a</sup>	45 <sup>a</sup>	52 <sup>a</sup>
9-10	50-51	50 <sup>b</sup>	26 <sup>c</sup>	45 <sup>b</sup> -46	52 <sup>b</sup> , 53
11-14	55-58	50 <sup>c</sup>	33	47	54
15-16	42 4-5	51-52 <sup>a</sup>	35, 36	48 <sup>a</sup>	52 2 <sup>b</sup>
17-19	6-8	52 <sup>b</sup> -54	37-39	48 <sup>b</sup>	3
20-21	16-17	55	41	49	5
22	18	56	43	50	7
23	10	57-58 <sup>a</sup>	47, 49, 50, 55 <sup>a</sup>	51-54 <sup>a</sup>	8-11
24	11	58 <sup>b</sup>	55 <sup>b</sup>	54	12 <sup>b</sup>
25	12	59 <sup>a</sup>	49 19, 20	55	21
26-27	13-14	59 <sup>b</sup> -60 <sup>a</sup> <sup>1</sup>	21-22	56 <sup>a</sup>	22 <sup>a</sup>
28	50 <sup>b</sup>	60 <sup>b</sup>	24 <sup>a</sup>	56 <sup>b</sup>	22 <sup>b</sup>
29-31	21-23	61-62 <sup>a</sup>	24 <sup>b</sup> , 25, 27 <sup>b</sup>	56 <sup>a</sup>	22 <sup>c</sup>
32-35	25-28	61-62 <sup>a</sup>	27 <sup>b</sup>	57-58 <sup>a</sup>	24, 25, 27
36	32	63 <sup>b</sup> -64 <sup>a</sup>	33-34	58 <sup>b</sup>	29 <sup>b</sup>
37-39	38-40	64 <sup>b</sup>	36	59-60 <sup>a</sup>	30, 33
40-41 <sup>a</sup>	40, 48	65 <sup>a</sup>	28	60 <sup>b</sup>	35
42-44	51, 53	65 <sup>b</sup>	27 <sup>a</sup>	61-62 <sup>a</sup>	36, 37, 39
45-46	43 2 <sup>b</sup> -3	66 <sup>a</sup>	33-34	62 <sup>b</sup> -66	40-44
47 <sup>a</sup>	4 <sup>a</sup>	66 <sup>b</sup>	40-41 <sup>a</sup>	28 1 <sup>a</sup>	45 <sup>a</sup>
47 <sup>b</sup> -48	4 <sup>b</sup> -5	67-68 <sup>a</sup>	41 <sup>b</sup>	1 <sup>b</sup>	46 <sup>a</sup>
49 <sup>a</sup>	6 <sup>a</sup>	68 <sup>b</sup>	7 <sup>a</sup>	2 <sup>a</sup>	48
49 <sup>b</sup> -51 <sup>a</sup>	6 <sup>b</sup> -8 <sup>a</sup>	69-70	7 <sup>b</sup>	2 <sup>b</sup> -4	49 <sup>b</sup> -51
51 <sup>b</sup>	8 <sup>c</sup>	48 51-52	7 <sup>c</sup>	5-6	54-55
25 1-30	9-38	71 <sup>a</sup>	8 <sup>a</sup>	53 5	5
31-46	43-58	71 <sup>b</sup>	8 <sup>b</sup>	7 <sup>b</sup>	6 <sup>a</sup>
26 1-5	44 1-5 <sup>a</sup>	72	10	8 <sup>a</sup>	6 <sup>b</sup>
6-8	39 3, 7, 12	73 <sup>a</sup>	9	7 <sup>c</sup>	7 <sup>b</sup>
9	13 <sup>a</sup>	73 <sup>b</sup>	12 <sup>b</sup>	8 <sup>b</sup> -10	32-34
10 <sup>a</sup>	14 <sup>a</sup>	74-75	14-18	11 <sup>a</sup> <sup>2</sup>	Omitted.
10 <sup>b</sup> -11	14 <sup>b</sup> , 15	74 <sup>a</sup>	19	11 <sup>b</sup> -15	26-30
12	16 <sup>a</sup>	75 <sup>b</sup>	20	16-17	55 1-2
13	17	75 <sup>c</sup>	20	18	4
14-15 <sup>a</sup>	44 6, 7 <sup>a</sup>	76 <sup>a</sup>	20	19 <sup>a</sup>	5 <sup>b</sup>
15 <sup>b</sup>	7 <sup>b</sup>	76 <sup>b</sup>	20	19 <sup>b</sup> -20	6-7
15 <sup>a</sup>	8 <sup>b</sup>	77 <sup>a</sup>	20		
16-17	9, 10	77 <sup>b</sup> -18	20-22		
18 <sup>a</sup>	37	51 7-14	20-22		
18 <sup>b</sup>	38 <sup>a</sup>	49 45 <sup>a</sup>	20-22		
19-24	40-41, 44-48	50 50, 54	20-22		
25	45 8	50 16-18	20-22		
26 <sup>a</sup>	12 <sup>a</sup>	51 7-18	20-22		
26 <sup>b</sup>	12 <sup>b</sup>	52 29-31	20-22		
27 <sup>a</sup>	13 <sup>a</sup>	52 32, 35	20-22		
27 <sup>b</sup>	13 <sup>b</sup>	53 4-5	20-22		
		50 37 <sup>a</sup> , b	20-22		

<sup>1</sup> Omitting, "yet found they none."<sup>2</sup> Connective.

## S. Mark.

1 1	Title
2-11	{ 3 37-56 4 1-33
12	13 47
12	4 43 <sup>a</sup>
13 <sup>a</sup>	44 <sup>a</sup>
13 <sup>b</sup>	43 <sup>b</sup>

S. Mark.	Tatian.	S. Mark.	Tatian.	S. Mark.	Tatian.	
1 13 <sup>c</sup> 14 <sup>1</sup> 15 16-20 <sup>2</sup> 21-29 <sup>a</sup>	5 3 42 43 44-48 6 36, 40-46 <sup>a</sup>	4 22-23 24-25 26-29 30 <sup>a</sup> 30 <sup>b</sup> 31 <sup>a</sup> 31 <sup>b</sup> 32 <sup>a</sup> 32 <sup>b</sup> 33 <sup>a</sup> 6 33 <sup>b</sup> 33 <sup>c</sup> 34 <sup>a</sup> 34 <sup>b</sup> 35-38 7 1-4 39 <sup>a</sup> 39 <sup>b</sup> 40 22 1 41-45 <sup>a</sup> 45 <sup>b</sup>	8 44-45 10 15-16 16 49-52 17 9 <sup>a</sup> 9 <sup>b</sup> 10 <sup>a</sup> 11 12 <sup>a</sup> 12 <sup>b</sup> 13 <sup>a</sup> 16 <sup>a</sup> 16 <sup>b</sup> 18 19 <sup>a</sup> 19 <sup>b</sup> 20 11-12 13-17 <sup>a</sup> 18-22 <sup>a</sup> 23 <sup>b</sup> 24 <sup>b</sup> Omitted. 14 7 9 15-20 27-33 21-22 31 <sup>b</sup> -35 <sup>a</sup> 23-24 <sup>a</sup> 37-38 <sup>a</sup> 24 <sup>b</sup> -27 38 <sup>b</sup> -41 28 45 3 1-4 <sup>a</sup> 4 <sup>b</sup> -5 <sup>a</sup> 6 <sup>b</sup> 5 1 7 <sup>a</sup> 7 <sup>b</sup> -12 10 <sup>b</sup> -15 13 18-19 14-15 21-25 16-19 <sup>a</sup> 20-22 19 <sup>b</sup> -20 14 15 21 7 46 22-26 <sup>a</sup> 14 17-19, 20 <sup>a</sup> 26 <sup>b</sup> 27 28-30 28-30 31 <sup>a</sup> 31 <sup>b</sup> 32-35 16 13 <sup>b</sup> 1 22-28 <sup>a</sup> 7 <sup>b</sup> 8 <sup>a</sup> 8 <sup>b</sup> 9 10-11 31-32 12-13 <sup>a</sup> 34, 39 13 <sup>b</sup> 14 15-19 <sup>a</sup> 19 <sup>b</sup> 20 21 8 42	11 31 <sup>a</sup> 36 <sup>b</sup> 36 <sup>c</sup> 37 38 <sup>a</sup> 38 <sup>b</sup> -39 <sup>a</sup> 39 <sup>b</sup> -41 <sup>a</sup> 41 <sup>b</sup> 5 1-2 <sup>a</sup> 2 <sup>b</sup> 7 <sup>b</sup> 7 <sup>c</sup> 10 <sup>a</sup> 13 <sup>b</sup> 14-16 <sup>a</sup> 16 <sup>b</sup> 17-19 20-21 <sup>a</sup> 21 <sup>b</sup> -22 7 23 <sup>a</sup> 23 <sup>b</sup> -24 <sup>a</sup> 24 <sup>b</sup> -30 31 <sup>a</sup> 32 <sup>b</sup> 33 <sup>a</sup> 33 <sup>b</sup> -34 <sup>a</sup> 34 <sup>b</sup> 35-36 37-39 40 <sup>a</sup> 40 <sup>b</sup> -41 <sup>a</sup> 42 <sup>a</sup> 42 <sup>b</sup> 43 2 1 2 3-4 <sup>a</sup> 4 <sup>b</sup> 5-6 <sup>a</sup> 6 <sup>b</sup> -7 <sup>a</sup> 8 <sup>a</sup> 8 <sup>b</sup> 8 <sup>b</sup> -9 10-16 17 19 <sup>b</sup> 20 <sup>a</sup> 20 <sup>b</sup> -21 <sup>a</sup> 21 <sup>b</sup> 22-23 24-26 27 28-29 <sup>a</sup> 29 <sup>b</sup> 30 <sup>a</sup> 30 <sup>b</sup> , 31 38-39 40-41, 43 <sup>a</sup> 44 48-49 53	6 7 8 <sup>a</sup> 8 <sup>b</sup> 9 <sup>a</sup> 9 <sup>b</sup> 10 11 <sup>a</sup> 11 <sup>b</sup> 12 <sup>a</sup> 12 <sup>b</sup> -16 13 <sup>a</sup> 14 <sup>a</sup> 14 <sup>b</sup> 15 <sup>a</sup> 15 <sup>b</sup> -52 16 <sup>a</sup> 17 <sup>b</sup> 18-19 19 <sup>a</sup> 19 <sup>b</sup> 20 1-5 6-7 8 <sup>a</sup> 8 <sup>b</sup> 9 10 <sup>a</sup> 10 <sup>b</sup> -13 14-16 17 <sup>a</sup> 17 <sup>b</sup> 18-19 20 21-23 24 <sup>a</sup> 24 <sup>b</sup> -26 <sup>a</sup> 26 <sup>b</sup> -29 <sup>a</sup> 11 29 <sup>b</sup> 30 31-37 31-3 <sup>a</sup> 3 <sup>b</sup> 4-11 <sup>a</sup> 11 <sup>b</sup> -12 <sup>a</sup> 12 <sup>b</sup> -15	12 42, 44 49 <sup>a</sup> 49 <sup>b</sup> 50 <sup>b</sup> 49 <sup>a</sup> 51 54 <sup>a</sup> 54 <sup>b</sup> 55 13 36-37 18 1 <sup>a</sup> 1 <sup>c</sup> 2, 5 <sup>b</sup> 2 2 4-5 <sup>a</sup> 6-9 11-19 <sup>a</sup> 14 43-44 18 21 22 <sup>a</sup> 25 <sup>a</sup> 25 <sup>b</sup> 27 28 29, 34, 36 <sup>a</sup> 37 40 41 42-44 44 46-47 46, 48-50 19 1-9 12-13 11 12 <sup>a</sup> 14-15 20 17-21 29-31 23 <sup>b</sup> -26 <sup>a</sup> , c 32-34 38 <sup>a</sup> 38 <sup>b</sup> 39-40 41 42-44 46 <sup>a</sup> 46 <sup>b</sup> -48 49-55 56 58 1-7 2-5 <sup>a</sup> 5 <sup>b</sup> 6-13 <sup>a</sup> 13 <sup>b</sup> -14 <sup>a</sup> 15-18

<sup>1</sup> Cf. vi. 25.<sup>2</sup> Except parts of 18 and 19.<sup>3</sup> Omitting from ver. 3, "which was borne of four."<sup>4</sup> Connective.<sup>5</sup> Omitting, "with the Herodians."<sup>6</sup> Varied.<sup>7</sup> Omitting, "and he was nigh unto the sea;" cf. 6<sup>a</sup>.<sup>8</sup> Implied at xii. 16.<sup>9</sup> Varied.<sup>10</sup> Varied.<sup>11</sup> Varied.

S. Mark.	Tatian.	S. Mark.	Tatian.	S. Mark.	Tatian.
8 16-17 <sup>a</sup>	23 19-20 <sup>a</sup>	10 19 <sup>b</sup>	28 46 <sup>a</sup>	12 25-26 <sup>a</sup>	34 18-20 <sup>a</sup>
17 <sup>b</sup> -21 <sup>a</sup>	20 <sup>b</sup> -21 <sup>a</sup>	20	47	26 <sup>b</sup>	20 <sup>b</sup>
21 <sup>b</sup>	24 <sup>b</sup>	21 <sup>a</sup>	48	27 <sup>a</sup>	21 <sup>a</sup>
22-27 <sup>a</sup>	26-31	21 <sup>b</sup> -22	49-50	27 <sup>b</sup>	21 <sup>b</sup>
27 <sup>b</sup> -31 <sup>a</sup>	32-40	23	51 <sup>b</sup>	28 <sup>a</sup>	25 <sup>a</sup>
31 <sup>b</sup> -32 <sup>a</sup>	41-42 <sup>a</sup>	24	29 3	28 <sup>b</sup>	25 <sup>b</sup>
32 <sup>b</sup>	42 <sup>b</sup>	25	2	28 <sup>c</sup> -30 <sup>a</sup>	26 <sup>b</sup> -28 <sup>a</sup>
33 <sup>a</sup>	43	26-27	4-5	30 <sup>b</sup>	28 <sup>b</sup> -29
33 <sup>b</sup>	44	28-29 <sup>a</sup>	6 <sup>a</sup> , 7	31	30
34 <sup>a</sup>	45 <sup>a</sup>	29 <sup>b</sup>	8	32-34 <sup>a</sup>	32-34
34 <sup>b</sup>	45 <sup>b</sup>	30 <sup>a</sup>	9	34 <sup>b</sup>	45
35	46	30 <sup>b</sup> -31	10-11	35-37 <sup>a</sup>	35 17-22
36	47	32	30 40	37 <sup>b</sup> -39	40 31-33
37-38	48-49	33 <sup>a</sup>	41	40	35
9 1	24 1 <sup>a</sup>	33 <sup>b</sup> -34 <sup>a</sup>	42-43	41-42 <sup>a</sup>	32 12-13
2-3 <sup>a</sup>	2, 4 <sup>b</sup>	34 <sup>b</sup>	44	42 <sup>b</sup>	Omitted.
3 <sup>b</sup> -4	4-5	35-40	47-52	43	14
5-6 <sup>a</sup>	8-9 <sup>b</sup>	41-44	31 1-4	44	15
6 <sup>b</sup>	9 <sup>c</sup>	45	5	13 1 <sup>a</sup>	41 27
7-9	10, 13, 17	46 <sup>a</sup>	25, 26 <sup>a</sup>	1 <sup>b</sup>	28 <sup>a</sup>
10 <sup>a</sup>	18 <sup>a</sup>	46 <sup>b</sup>	26 <sup>b</sup>	2	29-30
10 <sup>b</sup> -11 <sup>a</sup>	19-20 <sup>a</sup>	47 <sup>a</sup>	29 <sup>a</sup>	3	33
11 <sup>b</sup>	20 <sup>b</sup>	47 <sup>b</sup> -48 <sup>a</sup>	29 <sup>b</sup> -30 <sup>a</sup>	4-6 <sup>a</sup>	34-38 <sup>a</sup>
12-13	21-22	48 <sup>b</sup> -51	30 <sup>b</sup> -33	6 <sup>b</sup>	38 <sup>b</sup>
14-15	25-26	52 <sup>a</sup>	34-35	7 <sup>a</sup>	39 <sup>a</sup>
16	Omitted.	11 1-2 <sup>a</sup>	39 18-20	7 <sup>b</sup> -9	39 <sup>b</sup> -44
17	30	2 <sup>b</sup>	21 <sup>a</sup>	10	45
18	32	2 <sup>c</sup>	21 <sup>b</sup> , c, d	11 <sup>a</sup>	46
19	35	3	22	11 <sup>b</sup>	47
20-21	36-37	4-6 <sup>a</sup> 2	26-28 <sup>a</sup>	12-13	13 6-7
22 <sup>a</sup>	33 <sup>a</sup>	6 <sup>b</sup>	28 <sup>b</sup>	14	42 4-5
22 <sup>b</sup> -27 <sup>a</sup>	38-43	7-9	29-32	15-16	6-7
27 <sup>b</sup>	Omitted.	10 <sup>a</sup>	33 <sup>a</sup>	17	8
28	45	10 <sup>b</sup>	32	18-19	16-17
29-31 <sup>a</sup>	47-49 <sup>a</sup>	11 <sup>3</sup>	32 1, 22	20	18
31 <sup>b</sup>	50	12-15 <sup>a</sup>	24-27 <sup>a</sup>	21	10
32	51	15 <sup>a</sup> 4	33 26	22	11
33-34 <sup>a</sup>	25 2-3	15 <sup>b</sup>	32 1, 2	23	12
34 <sup>b</sup>	1	16	5	24 <sup>a</sup>	21 <sup>a</sup>
35	40 39 <sup>a</sup>	17	3	24 <sup>b</sup> -27	21 <sup>b</sup> -23
36	25 9 <sup>b</sup>	18 <sup>5</sup>	Omitted.	28-31	25-28
37 <sup>a</sup>	11 <sup>a</sup>	19 <sup>a</sup> 6	22 <sup>a</sup>	32-37	32-37
37 <sup>b</sup>	11 <sup>b</sup>	19-20	33 1-2	14 1-2	41 31-32
38	14	21-23	4-6	3 <sup>a</sup>	39 3
39	15	24-26	15-17	3 <sup>b</sup>	7 <sup>a</sup>
40	16	27-28 <sup>a</sup>	26-28 <sup>a</sup>	3 <sup>c</sup>	7 <sup>b</sup>
41 <sup>a</sup>	13 29 <sup>a</sup>	28 <sup>b</sup> -29 <sup>a</sup>	28 <sup>b</sup> -29 <sup>a</sup>	4	12
41 <sup>b</sup>	29 <sup>b</sup>	29 <sup>b</sup> -30 <sup>a</sup>	29 <sup>b</sup> -30 <sup>a</sup>	5 <sup>a</sup>	13 <sup>a</sup>
42-43	25 13, 18	30 <sup>b</sup>	30 <sup>b</sup>	5 <sup>b</sup>	13 <sup>b</sup>
44	19	31-32 <sup>a</sup>	31-32	6 <sup>a</sup>	14 <sup>a</sup>
45-47 <sup>a</sup>	18-20	32 <sup>b</sup> -33	33-34	6 <sup>b</sup>	14 <sup>b</sup>
47 <sup>b</sup> -50 <sup>a</sup>	21-24 <sup>a</sup>	12 1-2	40-42	7 <sup>a</sup>	15 <sup>a</sup>
50 <sup>b</sup>	24 <sup>b</sup>	3-5 <sup>a</sup>	43-45	7 <sup>b</sup>	15 <sup>b</sup>
50 <sup>c</sup>	26	5 <sup>b</sup>	46	8 <sup>a</sup>	Omitted.
10 1-5 <sup>a</sup>	27-31 <sup>a</sup>	6 <sup>a</sup>	49	8 <sup>b</sup> -9	16 <sup>b</sup> -17
5 <sup>b</sup> -9	31b-35	6 <sup>b</sup> -12	48 <sup>b</sup> , 50-60	10	44 6, 7
10-12	37-39 <sup>a</sup>	13-14	34 1-3 <sup>a</sup>	11 <sup>a</sup>	8 <sup>a</sup>
13 <sup>a</sup>	43 <sup>a</sup>	15 <sup>a</sup> , b	3 <sup>b</sup> -4 <sup>a</sup>	11 <sup>b</sup>	8 <sup>b</sup> -9
13 <sup>b</sup> -16	43b-46	15 <sup>c</sup> -24 <sup>a</sup>	4 <sup>b</sup> -16 <sup>a</sup>	12	10
17-19 <sup>a</sup>	23 42-44 <sup>a</sup>	24 <sup>b</sup>	16 <sup>b</sup>	13 <sup>a</sup>	35

<sup>1</sup> Cf. *Diat.* xxxi. 4.<sup>2</sup> Omitting ver. 4, "tied by the door without, in a place where two ways met."<sup>3</sup> Partly.<sup>4</sup> Duplicate.<sup>5</sup> Cf. viii. 1 and xxxviii. 37.<sup>6</sup> Duplicate.<sup>7</sup> Interpreting clause.

S. Mark.	Tatian.	S. Mark.	Tatian.	S. Luke.	Tatian.
14 13 <sup>b</sup>	44 37 <sup>b</sup>	15 14	50 35-36	16 19 <sup>a</sup>	55 12 <sup>a</sup>
13 <sup>a</sup> -15 <sup>a</sup>	37 <sup>c</sup> -39 <sup>a</sup>	15 <sup>a</sup>	37 <sup>a</sup>	19 <sup>b</sup>	13 <sup>a</sup>
15 <sup>b</sup> -16	39 <sup>b</sup> -40	15 <sup>b</sup> -19	37 <sup>b</sup> -42	19 <sup>c</sup>	13 <sup>b</sup>
17-18 <sup>a</sup>	41, 44 <sup>a</sup>	20 <sup>a</sup>	51 16	20	16
18 <sup>b</sup> -20	44 <sup>b</sup> -46	20 <sup>b</sup>	15 <sup>b</sup>		
21	48	21 <sup>a</sup> , <sup>c</sup>	17 <sup>a</sup> , <sup>c</sup>		
22 <sup>a</sup>	45 12 <sup>a</sup>	21 <sup>b</sup>	17 <sup>b</sup>	S. Luke.	
22 <sup>b</sup>	12 <sup>b</sup>	22	25 <sup>a</sup> , <sup>b</sup>		
23 <sup>a</sup>	13 <sup>a</sup>	23 <sup>a</sup>	27 <sup>a</sup>	1 1-4 <sup>4</sup>	Omitted.
23 <sup>b</sup> -24 <sup>a</sup>	14	23 <sup>b</sup>	27 <sup>c</sup>	5-80	1 6-81
24 <sup>b</sup> -25	15, 16 <sup>a</sup>	24-27	28-31, 25 <sup>c</sup>	2 1-39	2 9-47
26	46 16	28	26	40-52	3 24-36
27-30 <sup>a</sup>	45 23-27 <sup>a</sup>	29 <sup>a</sup>	35 <sup>b</sup> , <sup>c</sup>	3 1-3	37-39
30 <sup>b</sup>	27 <sup>b</sup>	29 <sup>b</sup>	36 <sup>a</sup>	4 <sup>a</sup>	42
30 <sup>1</sup>	49 17	30-32 <sup>a</sup>	36 <sup>b</sup> -39	4 <sup>b</sup> -6	43-45
31	45 28	32 <sup>b</sup>	43	7-9	4 15-18
32	48 1, 3	33	52	10-18	19-27
33-35 <sup>a</sup>	5-7	34	53	19-20	6 23-24
35 <sup>b</sup> -36 <sup>a</sup>	8-9 <sup>a</sup>	35-36 <sup>a</sup>	54	21 <sup>a</sup> , <sup>5</sup>	4 35
36 <sup>b</sup> -37 <sup>a</sup>	9 <sup>b</sup> -10	{ 52	2 <sup>b</sup>	21 <sup>b</sup>	36
37 <sup>b</sup>	11 <sup>a</sup>	36 <sup>b</sup>	3	22 <sup>a</sup>	37
37 <sup>a</sup>	11 <sup>b</sup>	36 <sup>c</sup>	5	22 <sup>b</sup>	38
38 <sup>a</sup>	12 <sup>a</sup>	37-38	7-8	23 <sup>a</sup>	29
38 <sup>b</sup>	12 <sup>b</sup>	39	11-12	23 <sup>b</sup> -38 <sup>6</sup>	Omitted.
39	13	40 <sup>a</sup>	21-22	4 1 <sup>a</sup>	42
40	14	40 <sup>b</sup>	22 <sup>b</sup>	1 <sup>b</sup> -2 <sup>a</sup> , <sup>c</sup>	43-44 <sup>a</sup>
41 <sup>a</sup>	18-19	40 <sup>c</sup>	22 <sup>d</sup>	2 <sup>b</sup>	44 <sup>b</sup>
41 <sup>b</sup> -42 <sup>a</sup>	20-21 <sup>a</sup>	41 <sup>a</sup>	21 <sup>a</sup>	3-4	45-46
42 <sup>b</sup> -44 <sup>a</sup>	21 <sup>b</sup> -23 <sup>a</sup>	41 <sup>b</sup>	21 <sup>b</sup>	5-7	50-52
44 <sup>b</sup>	23 <sup>b</sup>	41 <sup>c</sup>	23 <sup>a</sup>	8	5 1
45	25	42	24	9-12	4 47-49
46-47	33, 35	43 <sup>a</sup>	25-26	13	5 2
48-50	41, 43	43 <sup>b</sup> -45 <sup>a</sup>	27-29 <sup>a</sup>	14 <sup>a</sup>	21
51-52	45-46	45 <sup>b</sup>	29 <sup>b</sup>	14 <sup>b</sup> -22 <sup>a</sup>	33-41
53-54	47-55	46 <sup>a</sup>	30 <sup>a</sup>	14 <sup>b</sup> -15 <sup>7</sup>	7 8
55-57 <sup>a</sup>	49 20-24 <sup>a</sup>	46 <sup>b</sup>	33, 35	22 <sup>b</sup>	17 39, 40
57 <sup>b</sup> -59	24 <sup>b</sup> -26	47 <sup>a</sup>	36	23-24	42-43
59 <sup>2</sup>	23	47 <sup>b</sup>	37	25-27	45-47
60 <sup>a</sup>	27 <sup>b</sup>	16 1 <sup>a</sup>	45	28-30	50-52
60 <sup>b</sup>	28	1 <sup>b</sup>	38 <sup>b</sup> , <sup>3</sup>	31 <sup>a</sup>	6 36
61 <sup>a</sup>	29	2	45	31 <sup>b</sup> -38 <sup>a</sup>	40-46 <sup>a</sup>
61 <sup>b</sup> -62	33, 34, 36	3	47 <sup>a</sup>	38 <sup>b</sup>	47
63 <sup>a</sup>	37 <sup>a</sup>	4 <sup>a</sup>	49 <sup>a</sup>	38 <sup>c</sup> -39	48-49
63 <sup>b</sup> -64 <sup>a</sup>	38 <sup>a</sup>	4 <sup>b</sup>	47 <sup>b</sup>	40 <sup>a</sup>	50
64 <sup>b</sup>	38 <sup>b</sup>	5 <sup>a</sup>	49 <sup>b</sup>	40 <sup>b</sup>	51
64 <sup>c</sup>	39	5 <sup>b</sup>	53	41	54
65 <sup>a</sup>	40 <sup>a</sup>	6	54-55	42 <sup>a</sup>	7 1
65 <sup>b</sup>	41 <sup>a</sup>	7 <sup>a</sup>	5	42 <sup>b</sup> -43	5-6
66-68 <sup>a</sup>	48 50-52 <sup>a</sup>	7 <sup>b</sup>	6 <sup>a</sup>	44	6 35
68 <sup>b</sup>	52 <sup>b</sup>	8 <sup>a</sup>	7 <sup>b</sup>	5 1-7	5 49-55
68 <sup>c</sup>	49 7	8 <sup>b</sup>	8	8-11	6 1-4
69 <sup>a</sup>	8 <sup>a</sup>	9	25	12	22 1
69 <sup>b</sup> -70	8 <sup>b</sup> -12	10 <sup>a</sup>	31	13-15 <sup>a</sup>	2-6
71	14	10 <sup>b</sup>	35 <sup>b</sup>	15 <sup>b</sup> -16	7-8
72	15-18	11	37	17 <sup>a</sup>	7 12
15 1 <sup>a</sup>	19, 20, 43 <sup>a</sup>	12 <sup>a</sup>	39 <sup>a</sup>	17 <sup>b</sup> -21	13-17
1 <sup>b</sup>	43 <sup>b</sup>	12 <sup>b</sup>	39 <sup>b</sup>	22-25 <sup>a</sup>	18-22 <sup>a</sup>
2	54	13 <sup>a</sup>	61 <sup>a</sup>	25 <sup>b</sup>	22 <sup>b</sup>
3 <sup>a</sup>	50 15	13 <sup>b</sup>	61 <sup>b</sup>	26 <sup>a</sup>	23 <sup>b</sup>
3 <sup>b</sup> -7	16-21, 25	14	55 3	26 <sup>b</sup>	23 <sup>c</sup>
8-9 <sup>a</sup>	26-27 <sup>a</sup>	15 <sup>a</sup>	4	26 <sup>c</sup>	24 <sup>a</sup>
9 <sup>b</sup> -12	27 <sup>b</sup> -31	15 <sup>b</sup>	5 <sup>b</sup>	27-36 <sup>a</sup>	25-34 <sup>a</sup>
13	32	16-18	8-10	36 <sup>b</sup> -38 <sup>a</sup>	34 <sup>b</sup> -35 <sup>a</sup>

<sup>1</sup> Duplicate; cf. Mark xiv. 72. <sup>2</sup> Duplicate; but cf. Mark xiv. 56<sup>b</sup>. <sup>3</sup> Cf. 46.<sup>4</sup> Introduction. <sup>5</sup> Omitting, "and praying." <sup>6</sup> Genealogy. <sup>7</sup> Duplicate.

S. Luke.	Tatian.	S. Luke.	Tatian.	S. Luke.	Tatian.
5 38 <sup>b</sup> -39	7 35 <sup>b</sup> -36 <sup>a</sup>	8 19 <sup>a</sup>	16 13 <sup>b</sup>	9 27-28	24 1, 2
6 1-5	37-45	19 <sup>b</sup>	14 <sup>b</sup>	29 <sup>a</sup>	3
6-9	47-50	20-21	15-18	29 <sup>b</sup>	4 <sup>b</sup>
10	51	22 <sup>a</sup>	11 32 <sup>a</sup>	30	5
11	8 1	22 <sup>b</sup>	32 <sup>b</sup>	31 <sup>a</sup> 6	Omitted.
12-13 <sup>a</sup>	9-10 <sup>a</sup>	22 <sup>c</sup>	31 <sup>b</sup>	31 <sup>b</sup> -33 <sup>a</sup>	6-8
13 <sup>b</sup> -17	17-23	23 <sup>a, b</sup>	33 <sup>a, 34<sup>a</sup></sup>	33 <sup>b</sup>	9 <sup>a</sup>
18-19	16-17	23 <sup>c</sup>	33 <sup>b</sup>	33 <sup>c</sup>	9 <sup>b</sup>
20 <sup>a</sup>	26 <sup>a</sup>	24 <sup>a</sup>	34 <sup>b</sup>	34 <sup>a</sup>	10
20 <sup>b</sup> -21	27, 28, 30	24 <sup>b</sup>	35 <sup>a</sup>	34 <sup>b</sup>	11
22 <sup>a</sup>	35 <sup>a</sup>	24 <sup>c</sup>	35 <sup>b</sup>	35	12
22 <sup>b</sup> -23	35 <sup>b</sup> -36	25 <sup>a</sup>	36	36 <sup>a</sup>	13
24-27 <sup>a</sup>	37-40 <sup>a</sup>	25 <sup>b</sup> -27 <sup>a</sup>	37-39 <sup>a</sup>	36 <sup>b</sup>	18 <sup>b</sup>
27 <sup>b</sup> -28	9 13	27 <sup>b</sup>	39 <sup>b</sup>	37	25
29	7-8	27 <sup>c</sup>	39 <sup>c</sup>	38 <sup>a</sup>	30 <sup>a</sup>
30 <sup>a</sup>	10 <sup>a</sup>	28 <sup>a</sup>	43, 44 <sup>a</sup>	38 <sup>b</sup> -39 <sup>a</sup>	30 <sup>c</sup> -31 <sup>a</sup>
30 <sup>b</sup> -31	10 <sup>b</sup> -11	28 <sup>b</sup>	44 <sup>b</sup>	39 <sup>b</sup>	32
32 <sup>a</sup>	15 <sup>a</sup>	28 <sup>c</sup>	44 <sup>c</sup>	39 <sup>c</sup>	33 <sup>b</sup>
32 <sup>b</sup> -36	15 <sup>b</sup> -19	29 <sup>a</sup>	45	40-42 <sup>a</sup>	34-43 <sup>a</sup>
37 <sup>a</sup>	13 <sup>a</sup>	29 <sup>b</sup>	40 <sup>b</sup>	42 <sup>b</sup>	43 <sup>b</sup>
37 <sup>b</sup> -38	13 <sup>b</sup> -14	29 <sup>c</sup>	41 <sup>a</sup>	43 <sup>a</sup>	44 <sup>b</sup>
39-42	17-20	30-33 <sup>a</sup>	46-49 <sup>a</sup>	43 <sup>b</sup> 7	49
43	37	33 <sup>b</sup>	49 <sup>b</sup>	44 <sup>a</sup>	49 <sup>b</sup>
44	35	34-36	50-52 <sup>a</sup>	44 <sup>b</sup>	50
45	38	37 <sup>a</sup>	12 1	45	51
45 <sup>a</sup> 1	14 34	37 <sup>b</sup>	2	46	25 1
46	10 41-42	38-39 <sup>a</sup>	3-4	47 <sup>a</sup>	9 <sup>a</sup>
47-48 <sup>a</sup>	44-45	39 <sup>b</sup> -40 <sup>a</sup>	5-6 <sup>a</sup>	47 <sup>b</sup>	9 <sup>b</sup>
48 <sup>b</sup> -49	46-48	40 <sup>b</sup> -41 <sup>a</sup>	6 <sup>b</sup> -7	48 <sup>a</sup>	11 <sup>a</sup>
7 1	11 1, 4 <sup>a</sup>	41 <sup>b</sup> -45 <sup>a</sup>	8-16	48 <sup>b</sup>	11 <sup>b</sup>
2-3 <sup>a</sup>	4 <sup>b</sup> -5	45 <sup>b</sup> -47 <sup>a</sup>	17-19 <sup>a</sup>	48 <sup>c</sup>	12
3 <sup>b</sup> -4 <sup>a</sup>	6	47 <sup>b</sup> -48	20-21 <sup>a</sup>	49	14
4 <sup>b</sup> -5	7-8	49-50	22-23	50 <sup>a</sup>	15
6-7 <sup>2</sup>	10	51-52	25-26, 28	50 <sup>b</sup>	16
8-9 <sup>b</sup>	11-12 <sup>a</sup>	53	27	51-56	38 42-47
9 <sup>b</sup>	12 <sup>b</sup>	54	29 <sup>a</sup>	57 <sup>a</sup> 8	Omitted.
10-17	16-23	55 <sup>a</sup>	29 <sup>b</sup>	57 <sup>b</sup>	11 25 <sup>a</sup>
18	13 38	55 <sup>b</sup> -56	30-31	57 <sup>c</sup>	25 <sup>b</sup>
19-27	39 <sup>b</sup> -47	9 1 <sup>a</sup>	42 <sup>a</sup>	58	26
28	14 1	1 <sup>b</sup> -2	42 <sup>b</sup> -43	59-62	27-30
29-30	2-3	3 <sup>a</sup>	49 <sup>a, b</sup>	10 1-12	15 15-26
31 <sup>a</sup> 3	Omitted.	3 <sup>b</sup>	49 <sup>c</sup>	13-15	28-30
31 <sup>b</sup> -35	10-14	4-5	51, 54	16-22	32-38
36-39	45-48	6	13 36-37	23 <sup>a</sup> 9	16 31-32
40-50	15 1-11	7 <sup>a</sup>	18 1 <sup>a</sup>	23 <sup>b</sup>	38
8 1-3	16 19-21	7 <sup>b</sup>	1 <sup>b</sup>	24	39
4-5 <sup>a</sup>	22-25 <sup>a</sup>	7 <sup>c</sup> -8 <sup>a</sup>	2	25 <sup>a</sup>	34 25 <sup>a</sup>
5 <sup>b</sup>	25 <sup>b</sup>	8 <sup>b</sup>	3 <sup>b</sup>	25 <sup>b</sup>	26 <sup>a</sup>
6	26	9	20	26-28 <sup>a</sup> 10	26 <sup>b</sup> -34
7	28 <sup>a</sup>	10 <sup>a</sup>	14 43-44	28 <sup>b</sup> -37	35-44
8 <sup>a</sup>	29 <sup>a</sup>	11 <sup>5</sup>	32 23	38-42	13 31-35
8 <sup>b</sup>	29 <sup>b</sup>	11 <sup>b</sup>	18 26	11 1 <sup>a</sup> 11	Omitted.
8 <sup>c</sup>	30	12-13 <sup>a</sup>	27-34	1 <sup>b</sup> -2 <sup>a</sup>	9 30-31
9-10	31-32	13 <sup>b</sup>	35	2 <sup>b</sup> -4	32-36
11-13 <sup>a</sup>	41-45 <sup>a</sup>	14-17	36-43	5-13	10 22-30
13 <sup>b</sup>	45 <sup>b</sup>	18-23 <sup>a</sup>	23 31-45 <sup>a</sup>	14	16
14	47 <sup>a</sup>	23 <sup>b</sup>	45 <sup>b</sup>	15	17
15	48 <sup>a</sup>	24	46	16	18
16-17	8 42, 44	25	47	17-18 <sup>a</sup>	19-21 <sup>a</sup>
18	16 33	26	49	18 <sup>b</sup>	21 <sup>b</sup>

<sup>1</sup> Duplicate.<sup>2</sup> Varied, omitting part of 7.<sup>3</sup> A connective, omitted also by Revised Version.<sup>5</sup> Duplicate. <sup>6</sup> I.e. "Who appeared in glory."<sup>9</sup> Varied.<sup>10</sup> Varied.<sup>2</sup> Varied, omitting Bethsaida.<sup>4</sup> Omitting Bethsaida.<sup>7</sup> Varied. <sup>8</sup> I.e. ιγίετο.<sup>11</sup> Connective.

S. Luke.	Tatian.	S. Luke.	Tatian.	S. Luke.	Tatian.
11 19-20	<b>14</b> 22-23	13 19 <sup>a</sup>	<b>17</b> 10 <sup>a</sup>	19 11 <sup>b</sup> -27	<b>31</b> 36-52
21-23	25-27	19 <sup>b</sup> -20 <sup>a</sup>	10-13	28-29 <sup>a</sup>	<b>39</b> 18-19
24-26	<b>16</b> 7-9	20 <sup>b</sup>	14	29 <sup>b</sup> -30 <sup>a</sup>	20, 21 <sup>a, b</sup>
27-28	11-12	21	15	30 <sup>b</sup>	21 <sup>c</sup>
29	1-2	22-30	<b>31</b> 6-14	30 <sup>c</sup>	21 <sup>d</sup>
30	3	31-33	<b>24</b> 27-29	31 <sup>a</sup>	22 <sup>a</sup>
31	5	34-35	<b>41</b> 4-6	31 <sup>b</sup> -32 <sup>a</sup>	22 <sup>b</sup> , 26 <sup>a</sup>
32	6	14 1-6	<b>29</b> 43-48	32 <sup>b</sup>	26 <sup>b</sup>
33	<b>8</b> 42	7-15	<b>30</b> 1-9	33-34	27-28 <sup>a</sup>
34	<b>9</b> 47-48	16 <sup>a</sup>	10-11 <sup>a</sup>	35-36	29, 30
35-36	49-50	16 <sup>b</sup> -17	11 <sup>b</sup> -12 <sup>a</sup>	37	31
37-4 <sup>i</sup>	<b>20</b> 12-16	18-20	13-15	38 <sup>a</sup>	32-33 <sup>a</sup>
42	<b>40</b> 53	21 <sup>a</sup>	19	38 <sup>b</sup>	33 <sup>b</sup>
43	41	21 <sup>b</sup> -23 <sup>a</sup>	22-24 <sup>a</sup>	39-44	36-41
44 <sup>1</sup>	57	23 <sup>b</sup> -24	24 <sup>c</sup> -25	43 <sup>b</sup>	<b>41</b> 30 <sup>a</sup>
45-46	59-60	25-33	<b>15</b> 42-50	44 <sup>b</sup>	30 <sup>b</sup>
47 <sup>a</sup>	61 <sup>a</sup>	34 <sup>a</sup>	<b>25</b> 24 <sup>a</sup>	45-46	<b>32</b> 1-5
47 <sup>b</sup>	61 <sup>b</sup>	34 <sup>b</sup> -35	24 <sup>b</sup> -25	45-46	34 46-47
48	63	15 1-4	<b>26</b> 1-4	47-48	
49-5 <sup>i</sup>	<b>41</b> 1-3	5 <sup>a</sup>	5	20 1-2 <sup>a</sup>	<b>33</b> 27-28 <sup>a</sup>
52 <sup>a</sup>	<b>40</b> 44 <sup>a</sup>	5 <sup>b</sup> -6	6	2 <sup>b</sup> -6 <sup>a</sup>	28 <sup>b</sup> -32 <sup>a</sup>
52 <sup>b</sup>	47 <sup>b</sup>	7-32	8-33	6 <sup>b</sup>	32 <sup>b</sup>
53-54	<b>41</b> 16-17	16 1-12	34-45	7-9 <sup>a</sup>	34, 40
12 I-3	18-20	13	<b>10</b> 1	9 <sup>b</sup>	41
3 <sup>b</sup> -4 <sup>a, 2</sup>	<b>13</b> 12 <sup>b</sup> -13 <sup>a</sup>	14-15	<b>29</b> 12-13	10-12	42-45
4 <sup>b</sup>	13 <sup>b</sup>	16	<b>14</b> 5 <sup>a</sup>	13	48
5 <sup>a</sup>	14 <sup>a</sup>	17	9	14 <sup>a</sup>	50
5 <sup>b</sup>	14 <sup>b</sup>	18	<b>25</b> 38-39	14 <sup>b</sup>	51
5 <sup>c</sup>	14 <sup>c</sup>	19-31	<b>29</b> 14-26	15-17 <sup>a, 7</sup>	52-55 <sup>a</sup>
6-9	15-19	17 1-2 <sup>a</sup>	<b>25</b> 13, 17 <sup>a</sup>	17 <sup>b</sup>	55 <sup>b</sup>
10	<b>14</b> 31	3-4	27 14-15	18-19	58-60
11	<b>41</b> 46	5-10	33 9-14	20 <sup>a</sup>	<b>34</b> 1 <sup>a</sup>
12	47	11 <sup>a, c, 4</sup>	Omitted.	20 <sup>b</sup>	1 <sup>b</sup>
13-21	<b>28</b> 33-41	11 <sup>b</sup> -19	30 31 <sup>b</sup> -39	21-25	2-7
22-25	<b>10</b> 2-4	20-21	<b>40</b> 22-23	26	8
26	5	22 <sup>a</sup>	<b>41</b> 35 <sup>a</sup>	27-29 <sup>a</sup>	9-17 <sup>a</sup>
27-29 <sup>a</sup>	6-9 <sup>a</sup>	22 <sup>b</sup>	35 <sup>b</sup>	29 <sup>b</sup> -31	11 <sup>b</sup> -13
29 <sup>b</sup>	9 <sup>b</sup>	23-24	<b>42</b> 13-14	32-34 <sup>a</sup>	14-16 <sup>a</sup>
30-31	10-11	25	15	34 <sup>b</sup> -36	17-19
32-33 <sup>a</sup>	<b>9</b> 42-43	26-27	38-40	37	20
33 <sup>b</sup> -34	44-46	28-37	41-50	38	21 <sup>a</sup>
35-38	<b>43</b> 39-42	33 1-8	<b>33</b> 18-25	39	23
39-40	<b>42</b> 52-53	9-14	<b>32</b> 16-21	40	45
41-42 <sup>a</sup>	<b>43</b> 1-2 <sup>a</sup>	15-17	<b>25</b> 43-46	41-44	<b>35</b> 17-22
42 <sup>b</sup> -43	2 <sup>b</sup> -3	18-23 <sup>a</sup>	<b>28</b> 42-50 <sup>a</sup>	45-47	<b>40</b> 32-35
44 <sup>a</sup>	4 <sup>a</sup>	23 <sup>b</sup> -24 <sup>a</sup>	50 <sup>b</sup> -51 <sup>a</sup>	21 1-2	<b>12</b> -13
44 <sup>b</sup> -45 <sup>a</sup>	4 <sup>b</sup> -5	24 <sup>b</sup>	51 <sup>b</sup>	<b>32</b> 14	
45 <sup>b</sup>	6 <sup>a</sup>	25-27	<b>29</b> 2, 4, 5	<b>41</b> 27-28 <sup>a</sup>	
45 <sup>c</sup>	6 <sup>b</sup>	28	6 <sup>a</sup>	4	15
46 <sup>a</sup>	7-8 <sup>a</sup>	29	8	5 <sup>a</sup>	
46 <sup>b</sup>	8 <sup>b</sup>	30	9	5 <sup>b</sup>	28 <sup>b</sup>
47-50	<b>27</b> 24-27	31 <sup>a</sup>	<b>30</b> 40	6-7	29-34
51-53	13 20-22	31 <sup>b</sup>	41	8 <sup>a</sup>	39 <sup>a, b</sup>
54-55	<b>14</b> 37-38	32	42-43	9 <sup>a</sup>	39 <sup>c</sup>
56	40 <sup>b</sup>	33-34	44-45	9 <sup>b</sup>	
57	Omitted.	35 <sup>a</sup>	<b>31</b> 25 <sup>a</sup>	10	40
58 <sup>a</sup>	<b>8</b> 54 <sup>a</sup>	35 <sup>b</sup>	26 <sup>a</sup>	11	41
58 <sup>b</sup>	54 <sup>b</sup>	36-37	27-28	12-13	43-44
58 <sup>c</sup>	55	38-39 <sup>a</sup>	29 <sup>b</sup> -30 <sup>a</sup>	14-15	48-49
59	56	39 <sup>b</sup> -42 <sup>a</sup>	30 <sup>b</sup> -34 <sup>a</sup>	16	52
13 I-17	<b>27</b> 31-47	42 <sup>b</sup> -43	34 <sup>b</sup> -35	17	<b>13</b> 7-8
18 <sup>a</sup>	<b>17</b> 8	19 1-10	15-24	18-19	<b>41</b> 53-54
18 <sup>b</sup>	9 <sup>a</sup>	11 <sup>a, 5</sup>	Omitted.	20-22	<b>42</b> 1-3

<sup>1</sup> Varied. <sup>2</sup> Partly duplicate. <sup>3</sup> Varied. <sup>4</sup> Connective. <sup>5</sup> Connective.<sup>6</sup> Duplicate; but cf. Luke xxi. 6. <sup>7</sup> Omitting 16<sup>b</sup>, "God forbid." <sup>8</sup> Cf. xli. 50-51.

S. Luke.	Tatian.	S. Luke.	Tatian.	S. John.	Tatian.
21 23-24	42 8-9	22 62	49 18	24 11 <sup>b</sup>	53 37
25-26 <sup>a</sup>	19-20	63 <sup>a</sup>	40 <sup>a</sup>	12	10-17
26 <sup>b</sup> -27	21-22	63 <sup>b</sup>	40 <sup>b</sup>	13 <sup>a</sup>	33 <sup>a</sup>
28	24	63 <sup>c</sup>	41 <sup>a</sup>	13 <sup>b</sup> -35	39 <sup>b</sup> -61 <sup>a</sup>
29-33	25-28	64	41 <sup>b</sup>	36 <sup>a</sup>	54 1 <sup>a</sup>
34-36	29-31	65	42	36 <sup>b</sup>	7 <sup>b</sup>
37-38	40 24-25	66 <sup>a</sup>	19	36 <sup>a</sup> -49 <sup>a</sup>	2-12
22 1-2 <sup>a</sup>	44 2-3	66 <sup>b</sup> -68	30-32	49 <sup>b</sup>	55 11
2 <sup>b</sup> -4 <sup>a</sup>	5 <sup>b</sup> -7 <sup>a</sup>	69	36	50-51	12 <sup>b</sup> -13 <sup>a</sup>
4 <sup>b</sup> -5	7 <sup>b</sup> -8	70	35	52-53	14-15
6	9	71	38 <sup>a</sup>		
7-10 <sup>a</sup>	34-37 <sup>a</sup>	23 1	43		
10 <sup>b</sup> -11 <sup>a</sup>	37 <sup>c</sup>	2 <sup>a</sup>	45-46		
11 <sup>b</sup> -12 <sup>a</sup>	38 <sup>b</sup> -39 <sup>a</sup>	2 <sup>b</sup>	47		
12 <sup>b</sup> -13	39 <sup>b</sup> -40	3	50, 54		
14-16	41-43	4-16	50 1-13		
17	45 13	17	20	1 1-5	1 1-5
18	16 <sup>a</sup>	18 <sup>a</sup>	14	6 <sup>a</sup>	Omitted.
19 <sup>a</sup>	12 <sup>b</sup>	18 <sup>b</sup>	24	7-17	3 46-56
19 <sup>b</sup>	16 <sup>b</sup>	19	25	18-28	4 1-11
20	13-15	20-23	33-36	29-31	30-32
21	44 47	24	51 6	32-34	39-41
22	48	25 <sup>a</sup>	50 37 <sup>b</sup>	35-51	5 4-20
23	50	25 <sup>b</sup>	51 6	2 1-11	22-32
24-26	31 1-3	26 <sup>a</sup>	17	12 <sup>a</sup>	6 36
27-30 <sup>a</sup>	44 31-33	26 <sup>b</sup> -33 <sup>a</sup>	18-25 <sup>a</sup>	13	32 1 <sup>a</sup>
30 <sup>b</sup>	29 7	33 <sup>b</sup>	25 <sup>e</sup>	14 <sup>a</sup>	1 <sup>b</sup>
31-32	45 17-18	34 <sup>a</sup>	52 6	14 <sup>b</sup> -15	2 <sup>b</sup> , <sup>c</sup>
33 <sup>a</sup>	25	34 <sup>b</sup>	51 28-29	16	4
33 <sup>b</sup>	26 <sup>a</sup>	35 <sup>a</sup>	35 <sup>a</sup>	17-22	6-11
34 <sup>a</sup>	27 <sup>a</sup> , <sup>b</sup>	35 <sup>b</sup>	37-38	23 <sup>a</sup> <sup>5</sup>	Omitted.
34 <sup>b</sup>	27 <sup>c</sup>	35 <sup>c</sup>	39 <sup>a</sup>	23 <sup>b</sup> -25	15 12-14
35-38	46 12-15 <sup>a</sup>	36-37	41-42	3 1-21	32 27 <sup>b</sup> -47
39	16	38	31-32	22-36	6 5-19
40 <sup>a</sup>	48 3 <sup>a</sup>	39-43	44-48	4 1-3 <sup>a</sup>	20-22
40 <sup>b</sup>	4	44 <sup>a</sup>	52 <sup>a</sup>	3 <sup>b</sup>	25
41	7	44 <sup>b</sup> -45 <sup>a</sup>	52 <sup>b</sup>	4-45 <sup>a</sup>	21 8-49
42 <sup>a</sup>	9 <sup>a</sup>	45 <sup>b</sup>	52	23 3 <sup>a</sup>	
42 <sup>b</sup>	9 <sup>b</sup>	46 <sup>a</sup>	8	45 <sup>b</sup>	
43-45	16-18	46 <sup>b</sup>	7 <sup>a</sup>	46-54	6 26-34
46 <sup>a</sup>	19 <sup>a</sup>	47 <sup>a</sup>	7 <sup>b</sup>	5 1-47	22 9-55
46 <sup>b</sup>	12 <sup>a</sup> , 19 <sup>b</sup>	47 <sup>b</sup>	11	1 <sup>a</sup> 6	30 31 <sup>a</sup>
47	22	48	12 <sup>a</sup>	6 1 <sup>a</sup>	18 21 <sup>a</sup>
48 <sup>a</sup>	26 <sup>a</sup>	49 <sup>a</sup>	13	1 <sup>b</sup>	21 <sup>b</sup>
48 <sup>b</sup>	26 <sup>b</sup>	49 <sup>b</sup>	21 <sup>a</sup>	2 <sup>a</sup>	22 <sup>a</sup>
49	34	50	23 <sup>b</sup>	2 <sup>b</sup> -5 <sup>a</sup>	22 <sup>b</sup> -25 <sup>a</sup>
50-51 <sup>a</sup> <sup>1</sup>	35-36 <sup>a</sup>	51	26	5 <sup>b</sup> -9	30 <sup>b</sup> -34
51 <sup>b</sup>	40	52-55 <sup>a</sup>	27-36	10	36
52 <sup>a</sup>	27 <sup>a</sup>	55 <sup>b</sup> -56 <sup>a</sup>	37-38 <sup>a</sup>	11-13	41-42
52 <sup>b</sup> -53 <sup>a</sup>	41	56 <sup>b</sup>	38 <sup>b</sup>	14-18	45-49
53	42	56 <sup>c</sup>	39	19 <sup>a</sup>	19 2
54	44, 47	24 1 <sup>a</sup>	52	19 <sup>b</sup> -20	3-4
55 <sup>a</sup>	54	1 <sup>b</sup>	45 <sup>a</sup>	21 <sup>a</sup>	9-10
55 <sup>b</sup> -56	55 <sup>a</sup> , 51	1 <sup>c</sup>	45 <sup>b</sup>	21 <sup>b</sup>	11
57	52 <sup>a</sup>	2	46 <sup>b</sup>	22-60	16-54
58 <sup>a</sup>	49 11 <sup>a</sup>	3	49 <sup>a</sup>	61-71	20 1-11
58 <sup>b</sup> -59 <sup>a</sup>	11 <sup>b</sup>	4-7	52	7 1	27 30
59 <sup>b</sup>	12 <sup>a</sup>	8	53 1-4	2-10 <sup>a</sup>	28 1-9 <sup>a</sup>
60 <sup>a</sup>	14	7 <sup>a</sup>	7 <sup>a</sup>	10 <sup>b</sup> -31	11-32
60 <sup>b</sup> -61 <sup>a</sup>	15-16	35 <sup>a</sup>	36	31-36 <sup>7</sup>	34 48-53
61 <sup>b</sup>	17	36	38	37-52	35 1-16
				53 <sup>8</sup>	Omitted
				8 1-11	,

<sup>1</sup> Omitting ver. 51, "Suffer ye thus far."<sup>4</sup> Part omitted.<sup>5</sup> A connective.<sup>8</sup> The woman taken in adultery entirely absent. Cf. Revised Version and Introduction, p. 25.<sup>2</sup> Cf. 41.<sup>6</sup> Duplicate.<sup>7</sup> Duplicate of ver. 31.<sup>3</sup> Implied in *Diat.* i.

S. John.	Tatian.	S. John.	Tatian.	S. John.	Tatian.
8 12-50	35 23-61	13 38 <sup>b</sup>	45 27 <sup>b, c</sup>	19 3 <sup>a</sup>	50 41
51-59	36 1-9	14 1-20	29-48	3 <sup>b</sup> -12	42 <sup>b</sup> -51
9 1-38	10-47	21-31 <sup>a</sup>	46 1-11	13-15	51 1-3
39-41	37 1-3	31 <sup>b</sup>	15 <sup>b</sup>	16 <sup>a</sup>	6
10 1-42	4-45	15 1-27	17-43	16 <sup>b</sup>	15 <sup>a</sup>
11 1-16	46-61	16 1-15	44-58	17 <sup>a</sup>	15 <sup>c</sup>
17-57	38 1-41	16-33	47 1-18	17 <sup>b</sup>	25 <sup>a</sup>
12 1-2	39 1-2	17 1-26	19-44	17 <sup>a</sup>	25 <sup>b</sup>
3 <sup>a</sup>	7 <sup>a</sup>	18 1-2	48 1-2	18	25 <sup>c</sup>
3 <sup>b</sup> -6	8-11	3	22	19-22	31-34
7 <sup>a</sup>	17 <sup>a, b</sup>	4 <sup>a</sup>	24	23-24	28-29
7 <sup>b</sup> -8 <sup>a</sup>	14 <sup>c</sup> -15 <sup>a</sup>	4 <sup>b</sup> -9	27 <sup>b</sup> -32	25-27	49-51
8 <sup>b</sup>	15 <sup>b</sup>	10-11	35-36	28-29 <sup>a</sup>	52 1-2 <sup>a</sup>
9-11	4-6	12 <sup>a</sup>	44	29 <sup>b</sup>	2 <sup>b</sup> -3
12-13	34-35	12 <sup>b</sup> -17	47-51	30 <sup>a</sup>	4
14-15	20-24,	18 <sup>a</sup>	53	30 <sup>b</sup>	7 <sup>b</sup>
	26-29	18 <sup>b</sup>	55 <sup>a</sup>	31-37	14-20
16	25	19-25 <sup>a</sup>	49 1-7	38 <sup>a</sup>	25 <sup>a</sup>
17-18	44-45	25 <sup>b</sup>	8-10	38 <sup>b</sup>	25 <sup>b</sup>
19-36 <sup>a</sup>	40 4-21	26 <sup>a</sup>	11 <sup>b</sup>	38 <sup>c</sup>	27-29
36 <sup>b</sup> -41	41 21-26	26 <sup>b</sup>	13	38 <sup>d</sup> -42	30 <sup>b</sup> -34
42-50	7-15	27	14-15	20 1	45-49
13 1-20	44 11-30	28 <sup>a</sup>	43 <sup>a</sup>	2-17	53 9-24
21 <sup>a</sup>	44 <sup>a</sup>	28 <sup>b</sup> 2	44	18	31
21 <sup>b</sup>	44 <sup>b</sup>	29-30	45 <sup>b</sup> -46	19	54 1 <sup>b</sup>
22	49	31-38 <sup>a</sup>	48-55	20 <sup>a</sup>	5
23-29	45 1-7	38 <sup>b</sup>	50 1	20 <sup>b</sup> -31	13-24
30-32	9-11	39-40	23-24	21 <sup>b</sup> 3	55 5 <sup>a</sup>
33-36 <sup>1</sup>	19-22	19 1	37	21 1-24	54 25-48
37 <sup>a</sup>	25, 26 <sup>a</sup>	2	40	25	55 17
37 <sup>b</sup> -38 <sup>a</sup>	26 <sup>b</sup> -27 <sup>a</sup>				

<sup>1</sup> Omitting, "why cannot I follow thee now?"<sup>2</sup> Omitting, "and it was early."<sup>3</sup> Duplicate.

## III.

## VARIOUS READINGS IN THE ARABIC DIATESSARON.

*Note.*—The various readings marked (P) or (C) are supported wholly or in part by the Peschito or the Curetonian Syriac respectively. Those marked (P\*) or (C\*) are not so supported, but seem to have arisen from mistranslation of those versions, either through mis-pointing, or choosing the wrong rendering where a word had more than one meaning, or through misunderstanding of an idiom. Those marked (P†) or (C†) are such as are not correct reproductions of those versions, nor yet definite mistranslations of them, but yet seem to have been suggested by something in the Peschito or Curetonian Syriac respectively. Those marked with an asterisk (\*) are deserving of special notice, as being probably due to Tatian himself. A large number of various readings have been excluded from this list, because they arose from idiomatic differences in the languages through which the Gospel narrative passed before reaching the present form. It is probable that some of those contained in the present table are due to the same cause, but they have been retained here as their origin was less obvious. Others have been omitted because they appeared to be due to the blending together of parallel passages. A few have been added from Dr. Sellin's Tables, which came to hand after this table had been drawn up. The Authorised Version is used unless otherwise stated.

		Diatessaron.	Gospel.	
1	9		it came to pass	Lu. 1 8
10			when he went	" 9
16			even from his mother's womb,	" 15
22			waited	" 21
24			it came to pass	" 23
29			blessed art thou among women	" 28
35			be, seeing I know not a man	" 34
36			that holy thing which shall be born of thee	" 35
and (P)			it came to pass	"
42			fruit of thy womb,	41
43			for lo,	42
45			is on them that fear him	44
51			it came to pass	50
60			"	59

		knowledge of salvation	Ltn.	1 77
1	78	was waiting in the deserts (P)	"	80
81		his mother	Mt.	1 18
2	1	Our God is with us (P) (C)	"	23
6		all the people of his dominion (P)	Ltn.	2 1
15		where they were staying (P)	"	"
22		good hope to men (P)	"	7
23		seen and heard (P)	"	14
28		and this is what he was called	"	15
29		offer a sacrifice for him, as it is written in (P+)	"	20
35		on account of contradiction (P)	"	21
39		Judah (P) (C)	"	27
42		myrrh, and frankincense (P) (C)	"	31
3	5	they saw in sleep (P) (C)	Mt.	2 34
11		for the loss of them	"	5
12		he saw in a dream that he should go (P) (C)	Ltn.	2 5
18		and that he should dwell	"	"
22		with the children of their company (P)	"	11
23		were seeking thee with great anxiety (P) (C)	"	12
28		establish in the plain a way for our God (P) (C)	"	18
32		truth and grace (P)	"	22
43		only-begotten, God (P)	"	23
56		acknowledged that he was not	Ltn.	2 44
1		of whom I said	"	48
3		Bethany (P)	"	3 4
10		shall be taken away . . .	Jin.	1 17
11		who	"	18
12		Bethabara	"	20
18		about his loins	Mt.	3 4
		is hewn down	"	27
		whose fan is in his hand, and he will throughly	Ltn.	3 17
		purge		

	Diatessaron.	Gospel.	
<b>4 27</b>	And other things he taught, and preached (P)	And many other things in his exhortation preached	
37	in the form of a dove's body (P)	he in a bodily shape like a dove	Lu. 3 18
46	Man liveth not (P) (C)	Man shall not live	Mt. 22
51	glory of it . . . (P)	glory of them . . . and to whomsoever I will give it.	Lu. 4 4
<b>5 *8</b>	that I may give them to whomsoever I will	where he dwelt which is by interpretation, A stone.	Lu. 4 6
11	the place of his abode . . . (P)	Jesus Behold an Israelite indeed	" " "
14	to be Jesus (P)	nine hour is not yet come.	Jn. 1 39
16	This is indeed a son of Israel (P)	after the manner of the purifying of the Jews	" 42
*25	hath not my hour come?	they bare it	" 45
27	for the purification of the Jews (P)	which drew the water knew	" 47
*29	they did so	deliverance to the captives	" 2 4
30	knew, because they had drawn the water.	to set at liberty them that are bruised	" 6
37	forgiveness to the wicked (P*). Cf. note.	and sat down	" 8
	To bring the broken into forgiveness (P*)	Depart from me . . . O Lord	" 9
39	and went away and sat down (P)		Lu. 4 18
<b>6 1</b>	Lord, I beseech thee, that thou depart from me (P)	<i>some</i> of John's disciples	Jn. 3 25
8	a disciple of John (P)	all men come	" 26
9	many come (P)	set to his seal that God is true.	" 33
*16	set his seal to this, that he is truly God	made and baptiz'd	" 4 1
20	had admitted, and that he baptiz'd	art thou come	Lu. 4 34
42	thou art come (P <sup>t</sup> )	divers diseases	Mk. 4 40
51	grievous and divers diseases,	at the door	Lu. 4 42
*53	unto the door of Jesus	unto him	" 43
5	until they overtook him (P <sup>t</sup> )	for therefore	" 5 18
6	because for the sake of this Gospel (P <sup>t</sup> )	men brought in	"
14	there came some with		

7	25	among the publicans (P*)	at the receipt of custom	Lu. 5 27
29	A physician doth not seek the whole (P*)	They that are whole need not a physician	" 31	" 31
31	the Pharisees	the <i>disciples</i> of the Pharisees	" 33	Mk. 2 21
34	putteh on a new patch, and seweth it (P)	seweth a piece of new cloth	" 33	
"	a great rent be made (P)	the rent is made worse.	" 22	
35	skins perish, and the wine be poured out (P)	wine is spilled, and the bottles will be marred	" 22	
37	began to pluck	began to pluck	Mt. 12 1	
39	Have ye never read . . .	Have ye never read . . .	Mk. 2 25	
40	the bread of the Lord's table (P)	the shewbread	Mt. 26	
44	that I love	what this meaneth, I will have	Mt. 12 7	
48	a way to blame him	an accusation against him.	Lu. 6 7	
49	Rise up, and come into the midst of the syna-	stand forth in the midst	" 8	
50	gogue (P)	Is it lawful on the sabbath days to do good, or to	" 9	
8	What is lawful to do on the sabbath day, good or	do evil?	" 9	
8	evil? (P)	shall he preach good tidings unto the nations. (P*) (C*)	Mt. 12 21	
9	shall he preach good tidings unto the nations. (P*) (C*)	it came to pass	Lu. 6 12	
12	they should bring unto him a boat (P)	a small ship should wait on him	Mk. 3 9	
22	and this is he that betrayed him	which also was the traitor	Lu. 6 16	
34	that are cast out	which are persecuted	Mt. 5 10	
53	leave thy gift upon the altar, and go thy way first,	Leave there thy gift before the altar, and go thy	" 24	
54	and be	way; first be		
60	give a ransom (P)	give diligence		
9 *1	injureth thee	offend thee		
5	but call thou upon God in thy faith	but shalt perform unto the Lord thine oaths		
10	either, Yes, or No	Yea, yea; Nay, nay	" 33	
13	do not restrain	ask <i>them</i> not again	" 37	
15	receive you harshly, and drive you out (P†)	persecute you	Lu. 6 30	
*16, 17	what reward shall ye have?	what reward have ye?	Mt. 5 44	
18	where is your superiority?	what thank have ye?	" 46	
29	cut off no man's hope, that . . . (P)	hoping for nothing again, and . . .	Lu. 6 33, 34	
	your petition (P*) (C*)	what things ye have need of	Mt. 6 35	

Diatessaron.		Gospel.
<b>9</b>	wash thy face, and anoint thy head (P) (C)	anoint thine head, and wash thy face
47	unimpaired	single
50	as a lamp lightens thee with its bright shining (P)	as when the bright shining of a candle doth give thee light
<b>10</b>	he is obliged to hate one of them . . . to honour	either he will hate the one . . . else he will hold to by taking thought can add
*4	when he tries, shall be able to add	they toil not
6	though they toil not (P+) (C+)	shall <i>he</i> not much more clothe you
8	how much rather shall it be done to you (P)	neither be ye of doubtful mind
9	nor let your mind be troubled because of this (P)	for the things of itself
12	for what is its own (P) (C)	.
14	release, and ye shall be released	.
16	even that which he can have	.
28, 29	what father . . . do you think [3 times]	even that which he hath of which of you that is a father . . . [R.V.]
30	know good gifts, and give them	know how to give good gifts
33	How narrow is the gate (P) (C)	Because straight is the gate. Cf. R.V. margin.
34	lamb's clothing (P) (C)	sheep's clothing
<b>11</b>	came unto him with	it came to pass
5	my roof should overshadow thee . . . it is enough	sent unto him
10	under obedience to authority	thou shouldest come under my roof . . . only
11	in Israel	set under authority
12	already (P+)	no, not in Israel
16	he saw people that were attending one that was	behold, there was a dead man carried out
18	dead (P)	and she was a widow
26	and his mother was a widow (P)	where
33	a place, where (C+)	"
	by a whirlwind and a wind	Mt. 8 24

		they were filled <i>with water</i> , and were in jeopardy	Lu. 8 23
11 33	the boat was nigh to be sunk through the abundance of the waves (P) (C)		
37	think you	he had been often bound	" 25
40	as often as he was confined (P)	it had caught him	Mk. 5 4
45	he was in captivity to it (P)	ran violently down a steep place into	Lu. 8 29
49	ran to the summit, and fell into the middle of (P)	Talitha cumi, which is . . . arise.	Mk. 5 13
12 14	secretly	According to your faith	
29	Maid, arise. (P)	. . . . .	" 28
35	Even as ye have believed (P)	go rather	Mt. 9 29
40	And many followed him	raise the dead	" 41
45	attend chiefly	persecute you in	Mt. 9 29
47		have gone over the cities of Israel	" 35
13 8	shall cast you out of	. . . . .	" 10 6
	complete all the cities of the people of Israel (P)	the very hairs	" 8
14	especially	more than me	" 23
15	in a shop (P*)	also sat	Lu. 12 5
16	in what relates to you, even the hairs (P)	they . . . preached that men	Mt. 10 29
24	with a deeper love than me	plagues, and of evil spirits	" 10 30
32	came and sat (P) (C)	gorgeously apparelled, and live delicately	Lu. 10 39
36	the apostles . . . preached unto men, that they	being baptized	Mk. 6 12
41	plagues of an evil spirit	prince of the devils	Lu. 7 21
45	in a costly robe and luxuries (P)		" 25
14 2	for they had been baptized (P)		Mt. 12 24
*17	prince of the devils, who is in him		" 29
19	in parables		" 25
24	render himself safe from	bind	" 29
25	those things which he possesseth	his goods	Lu. 11 21
30	that there was in him an unclean spirit (P)	He hath an unclean spirit	Mk. 3 30
32	Either ye make . . . or ye make	Either make . . . or else make	Mt. 12 33
35	there shall be exacted from them an account	they shall give account	" 36
*39	fair : for the heavens are dull	fair weather : for the sky is red	" 16 2
*40	a storm : for the redness of the heavens is dull	foul weather . . . : for the sky is red and lowring	" 3

		Diatessaron.	Gospel.	
<b>14</b>	45	After these things came a certain man (P) (C)	And one	Lu. 7 36
<b>15</b>	2	Jesus said unto him (P) (C)	.	" 41
	5	See	.	" 44
	15	Jesus appointed out of his disciples seventy others (P)	Seest thou	" 10 1
	20	if he be not <i>there</i> , your peace (P)	the Lord appointed other seventy also	" 6
	21	of their substance (P) (C)	if not, it	Mt. 11 7
	27	many mighty works (P+) (C)	such things as they give	Mt. 11 20
	29	There shall be rest for Tyre and Sidon in the day	most of his mighty works.	" 22
		of judgement, rather than (P*) (C*)	It shall be more tolerable for Tyre and Sidon at	
		shalt sink down into the abyss	the day of judgement, than	
		and he that heareth me, heareth him that sent me (C)	shall be brought down to hell	
		every kind of enemies	.	Lu. 10 16
	35	ye need not to rejoice	.	" 23
	36	And he turned unto his disciples, and said unto	all the power of the enemy	" 19
	38	them (P)	in this rejoice not	" 20
	43	brethren, and sisters, and wife, and children (P) (C)	[in some MSS.]	" 22
	*49	And if he is not equal to it	wife, and children, and brethren, and sisters	" 14 26
	*50	let every one of you, that wisheth to be my	Or else likewise, whosoever he be of you that forsaketh	" 32
		disciple, consider: for if he renounce not	not	" 33
		walketh . . . seeking rest	walketh . . . seeking rest	" 11 24
<b>16</b>	7	itself (P) (C)	when he cometh, he findeth	Mt. 12 49
	8	if it come, and find (P) (C)	he stretched forth his hand	Lu. 8 2
	17	motioning with his hand outstretched	went	Mt. 13 2
	20	he had cast out (C)		Mk. 4 11
	*23	and when the press of men around him was great		Mt. 13 14
	32	it is not given		" 15
	35	they shall hear		Mk. 4 14
	36	in their ears their hearing hath become dull		
	42	The sower, that soweth, soweth (P)	The sower soweth	

		which for a while believe the lusts of other things	Lu. 8 13 Mk. 4 19 Mt. 13 23
16 45	but his faith in it is for a time (P)		
47	the remaining lusts (P)		
48	my word . . . (P)		
	either a hundredfold, or . . .		
51	" the earth bringeth it through into fruit (P)	some an hundredfold, some	Mk. 4 28
11 11	of all things that are sown	the earth bringeth forth fruit of herself	"
17	by the Lord, through the prophet	when it is sown	Mk. 6 2
31	to pick them out, and they cast (P)	by the prophet	Mt. 13 35
*39	And many envied him, and did not apply their	and gathered	Mk. 6 48
41	suspicious of him	.	Mt. 13 57
42	knowing their thoughts	.	Lu. 4 23
45, 47	among the children of Israel (P*)	.	" 25, 27
*47	Nabathæan	.	" 27
50	when they that were in the synagogue had heard (P)	in the synagogue, when they heard these things	Mk. 6 28
53	around Nazareth, and taught in their synagogues	teaching	Mk. 6 6
18 11	there occurred a festival; for (P)	when a convenient day was come, that	" 21
*12	in the midst of the assembly	.	Jn. 6 22
34	this amount, what is it for all these (P) (C)	.	Jn. 6 9
46	of their intention to come	what are they among so many	Mt. 14 24
50	many furlongs distant from the land (P) (C)	that they would come	" 15
19 3	thinking that it was an apparition (P)	now in the midst of the sea. Cf. margin R.V.	" 26
*9	Jesus had come near, he went up . . . himself and	saying, It is a spirit	"
	Simon	they were come . . .	" 32
15	.	or country	Mk. 6 56
17	but there were	Howbeit there came	Jn. 6 23
20 4	beforehand (P*) (C*)	from the beginning	" 64
*14	and think that ye are clean	.	Lu. 11 39
19	all the Jews and Pharisees (P)	the Pharisees and all the Jews	Mk. 7 3
*20	and that which is bought from the market	And when they come from the market	" 4
21	without having washed their hands	with unwashed hands	" 5
24-26	[Several variations; the text	seems corrupt here.]	" 11-13

	Diatessaron.	Gospel.
20 31 35 39 *40	filled with indignation Do ye also so comprehend not ? goeth . . . in purgation, which maketh all meats clean (P)	for doctrines offended Are ye so without understanding also ? into the draught, purging all meats to eat with unwashen hands defileth not a man
45 48 49 *52 54 21 1 2	if any one eat without having washed <i>his</i> hands is not defiled. (P) (C) from Emesa of Syria have mercy on me and live (P) (C) towards (P) a deaf and dumb <i>man</i>	a Syrophoenician by nation of the same coasts . . . . . . through the midst of one that was deaf, and had an impediment in his speech put his fingers
*3 6 8 11 14 21 29 31 33 *39 40 41	spitting on his own fingers, put them and all things, which he forbade them, they pub- lished the more (P*) as he was passing through the land of Samaria Give me water, that I may drink (P) (C) water of life She said unto him (P) (C) while he was speaking (P) (C) . . . (P) (C) Perhaps he is the Messiah ? (P+) (C†) white ; for the harvest is come before the time and he that soweth, and he that reapeth, rejoice (P) There is one that soweth, and there is another that reapeth	but the more he charged them, so much the more a great deal they published <i>it</i> he must needs go through Samaria Give me to drink living water The woman answered, and said which is called Christ upon this . . . no man Is not this the Christ ? white already to harvest that both he that soweth and he that reapeth may rejoice One soweth, and another reapeth

21	43	bare witness and said (C)	Jn. 4 39
	48	.	" 44
22	1	when Jesus was come to a certain village, there came near unto him . . . and falling down at his feet, he	In. 5 12
	2	I will that thou be made clean.	Mk. 1 41
5		for their testimony (P)	" 44
*6		any of the cities, because his fame was spread abroad exceedingly	" 45
10		a place prepared for bathing (P) (C)	Jn. 5 2
		in Hebrew Baitharrahnat	" "
15		passeth before me, and goeth down	" 7
21		for Jesus turned aside from that place into another, because of the press of the multitude, which was there. (P) (C)	" 13
32		shall pass	
36		at this : namely the arrival of the hour (P*)	
		seek	
42, 49		his word is not confirmed (P*) (C*)	
46		in which ye boast (P*) (C*)	
47		may have eternal life (P)	
48		when they were assembled on the feast day	
23	*3	even one loaf (P*)	
17		He said unto them (P)	
23		which he called leaven	
*25		What seeest thou ? (P*)	
27		charged . . . and warned	
39		spake clearly	
*12		Simon Cephas, as if sympathising with him, said (C)	
24	2	the three of them apart	
*3		and made into the form of another person	
*4		so that nothing on earth can become so white	
		them	
		testified himself	
		it came to pass, when he was in a certain city, behold . . . who seeing Jesus fell on his face, and	
		I will, be thou clean for a testimony unto them.	
		the city.	
		by the sheep <i>market</i> , a pool in the Hebrew tongue Bethesda	
		steppeth down before me	
		for Jesus had conveyed himself away, a multitude being in that place.	
		is passed at this : for the hour is coming	
		receive	
		ye have not his word abiding in them ye think	
		might have life	
		at the feast : for they also went unto the feast,	
		more than one loaf	
		.	
		.	
		.	
		.	
		if he saw aught	
		charged	
		spake that saying openly	
		Peter took him and began to rebuke him, saying	
		apart by themselves. Cf. Mark ix. 2.	
		the fashion of his countenance was altered	
		so as no fuller on earth can white them	

## Diatessaron.

## Gospel.

24 6 they thought that his decease, etc. (P\*) (C\*)  
8 when these had begun to depart (P) (C)  
9, 14 because of the fear, which had seized them  
11 when they had seen Moses and Elijah entering  
into the cloud, they feared again (P) (C)  
\*12 whom I have chosen. Cf. R.V. Luke ix. 35.  
\*16 saw Jesus even as he was  
19 What is this word which he said unto us, When I  
shall have risen . . . (P)  
26 they drew near . . . for joy  
29 be careful to-day . . . depart the day following (P)  
31 cometh unexpectedly upon him  
37 From youth even until now  
38 saw a running together of men, and their assem-  
bling together at the cry: . . . (P)  
41 Thou deaf spirit, which speakest not (P)  
" and the child fell as dead  
42 fasting and prayer (P).  
49 Keep ye these sayings in your ears and hearts (P+) (C+)  
51 that they should not understand it (P) (C)  
25 1 for they said, Who of them was the greater? (P)  
\*6 Simon saith unto him, Yea. Jesus said unto him,  
Give thou also unto them as if a stranger  
And lest it should distress them  
followeth thee not with us (P) (C)  
\*7 . . . . .  
14 incite thee to strife  
17 fall into the fire (P)

and spake of his decease, etc.  
it came to pass, as they departed  
for they were sore afraid  
and they feared as they entered into the cloud  
in whom I am well pleased  
saw no man, save Jesus only  
what the rising . . . should mean  
were greatly amazed  
walk to-day . . . the day following  
taketh him  
Of a child  
saw . . . the people came running together . . .  
Thou dumb and deaf spirit  
he was as one dead  
prayer and fasting. Cf. R.V.  
Let these sayings sink down into your ears  
that they perceived it not  
which of them should be greatest  
. . . . .  
" " 26  
" 29  
Lu. 9 44  
" 45  
" 46  
Mt. 17 26  
" 27  
Lu. 9 49  
Mt. 18 7  
" 9  
Mk. 9 47

Lu. 9 31  
{Mk. 9 33  
{Mt. 17 6  
Lu. 9 34  
Mt. 17 5  
" 8  
Mk. 9 10  
Lu. 13 15  
Lu. 13 33  
Mk. 9 39  
Mk. 9 21  
" 25

		Salt is good : dunghill suffered to write	Mk. 9 <sup>50</sup> Lu. 14 <sup>35</sup> Mk. 10 <sup>4</sup>
25	24	Why did Moses then command committeth adultery against her the ease of the man be so with his wife	Mt. 19 <sup>7</sup> Mk. 10 <sup>11</sup> Mt. 19 <sup>10</sup>
25	25	cannot receive this saying He that is able to receive <i>it</i> , let him receive <i>it</i> he spake	" " 11 " " 12 Lu. 15 <sup>3</sup>
30	30	go after that which is lost shoulders, rejoicing. And when he cometh home should perish	Mt. 18 <sup>14</sup>
*34	41	Jesus, when he had perceived their murmuring, said	Cf. Luke xv. 7.
*38	42	go and seek the straying <i>one</i> (P)	Lu. 15 <sup>10</sup>
*40	42	shoulders, and bringing it home (P)	" " 11
41	42	should perish, whom after erring he calleth to repentance	" " 17
42	42	more than over ninety and nine righteous persons, which need no repentance	" " 18
*33	43	again Jesus saith unto them another parable (P) (C)	" " 25
	43	in my father's house (P) (C)	" " 26
	43	to my father's house	" " 27
	43	heard the sound of the singing of many (P)	" " 28
	43	asked him, What is this? (P)	" " 28
26	44	found him well (P†)	" " 28
	44	intreated him to enter	" " 16
	44	I know what I will do (P)	4
	44	sit down (P)	" " 7
	44	treated him with hardness	Mt. 18 <sup>28</sup>
	44	as a publican and a heathen.	" " 17
26	45	to ask anything	" " 19
	45	much is committed, at his hand much will be sought (P)	Lu. 12 <sup>48</sup>
		the more	

## Diatessaron.

## Gospel.

27 26 I could wish that it were (P)  
28 which believe in me (C) [so D b c, etc.]  
31 came some (P) (C)  
32 so that this happened unto them? (P) (C)  
35 why doth it leave the ground unoccupied?  
39 next year cut it down  
47 standing by (P\*) (C\*)  
until this time (C)  
13 in the great multitude, which had come to the feast  
unrighteousness is not found in his heart (P)  
this man is known  
25 Beware of every evil (P) (C)  
possessions (P) (C)  
38 the buildings of my barns, and build again, and  
make greater ones (P) (C)  
shall be taken away from thee  
40 Which commandments?  
At this word the young man frowned  
to press through  
being now afraid, Who, think you  
twice as many (P) [C] has "a hundredfold?"  
9 But Jesus, knowing what was in their hearts, (P)  
13 small in the sight  
" And he began to say, A certain man was rich . . .  
14 silk and purple, and enjoyed himself surpassingly (P)  
18 while he was tormented in the lower world . . . (P)  
19 cried with a loud voice (P)  
20 wet the tip of his finger with water, and moisten (P)  
but now behold, he resteth here, but thou (P\*)

what will I, if it be  
were present at that season some . . . Cf. Matt. xviii. 6.  
because they suffered such things?  
why cumbereth it the ground?  
then after that thou shalt cut it down  
among the multitudes [R.V.]  
no unrighteousness is in him  
we know this man  
Take heed, and beware of covetousness  
the things which he possesseth  
my barns, and build greater  
shall be required of thee Cf. A.V. margin.  
Which?  
when the young man heard that saying  
to go through  
Who then  
manifold more  
And he  
abomination in the sight  
There was a certain rich man . . .  
purple and fine linen, and fared sumptuously  
in hell . . . being in torments  
cried  
dip the tip of his finger in water, and cool  
but now he is comforted, and thou

Luk. 12 49  
Mt. 18 10  
Luk. 13 1  
" 2  
" 7  
" 9  
Jn. 7 17  
Jn. 7 5  
" 12  
" 27  
Luk. 12 15  
" 18  
" 18  
" 20  
Mt. 19 18  
" 22  
" 24  
Mk. 10 26  
Luk. 18 30  
" 16 15  
" 19  
" 23  
" 24  
" 25

		cannot, neither can they pass to us, that would come from thence	Lu. 16 26
*23	to us (P)	testify unto them, lest they also come	" 28
25	go, lest they also sin, and come Cf. note.	one went unto them from the dead	" 30
26	one of the dead go to them (P)	neither will they be persuaded, though one rose	" 31
*28	not even if one of the dead rise again, will they believe him (P)	from the dead	Mt. 20 2
*31	for each labourer (C)	.	" 5
34	and sent them	.	8
35	begin indeed from the last, and continue until (P) (C)	beginning from the last unto	" 9
	the labourers of the eleventh hour came (P) (C)	when they came that were hired about the eleventh	"
38	scorching heat of the day and its burden (P+)	hour	
40	even as I have given unto thee	burden and heat of the day	" 12
41	Either . . . will about mine own business ? or per-	even as unto thee	" 14
	chance (P) (C)	. . . will with mine own ?	" 15
43	when Jesus entered (C)	it came to pass, as he went	Lu. 14 1
*	to see what he would do (C)	pull him out on the sabbath day	"
47	sabbath day . . . draw him up and give him to drink	when he marked how they chose	"
(P) (C)	(P) (C)	bade thee and him	"
	because he saw them choosing (P)	begin with shame to take the lowest room	"
30	bade you both	them that sit at meat	" 7
1	be put to shame in the presence of them that stand	for thou shalt be recompensed	" 9
*3	by, and another place shall receive thee (P*)	sat at meat with him heard	"
"	all them that are invited	him, I have bought . . .	"
4	that thy recompense may be made	I pray thee have me excused	"
8	were bidden had heard	prove them . . . have me excused	"
9	them, Tell him, I have bought . . .	the servant came	" 19
*13	let me go, for I am excused (P*)	And the servant said	" 21
"	look at them . . . let me go, for I am excused (P) (C)	"	" 22
14	one of the servants came		
19	And the servants did as the king had commanded		
*22, 23	them ; and they came, and said unto him		

	Diatessaron.	Gospel.	
30 24 32 37	highways and lanes and wider roads was making the journey Were not they that were cleansed ten? (P) and the nine, where are they?	highways and hedges entered into a certain village Were there not ten cleansed? but where are the nine?	Lu. 14 23 " 17 12 " 17
38 *10 *44	turned aside to come and . . . (P*) one, who is of an alien tribe (P) make known to them, between himself and them they shall condemn him	returned to . . . stranger tell them	" 18 Mk. 10 32 Lu. 18 33 Mk. 10 40 Lu. 13 22
52 31 6 9	my Father hath prepared it He said these things, and went round From the hour when . . . shall rise up (P) (C)	it is prepared of my Father. Cf. Matt. xx. 23. And he went through When once . . . is risen up say unto you	" 25 " 25 " 25
*11 18 *25	say, I say unto you (P) so he was going to pass by (P) (C) when Jesus went out from Jericho	I tell you. Cf. note. he was to pass that way it came to pass, that as he was come nigh unto Jericho	" 27 " 19 4 " 18 35
*26 27 30 *33	and his name was Bartimaeus who it was. (P) (C) in front of Jesus (P) (C) My lord and master, that thou mayest open mine	blind Bartimaeus what it meant before Lord, that I might receive my sight	Mk. 10 46 Lu. 18 36 " 39 Mk. 10 51
*46 47 32*10	eyes, and I may see thee thou exactest that which thou gavest not servant, negligent and unfaithful (C) that when they destroyed it, he would raise it up in three days	. . . servant . . . . . .	Lu. 19 21 " 22 Jn. 2 21
15 18 21 23	all that she possessed unjust, adulterers, extortioners the Pharisee (P) all the people, because they knew the place, came	all that she had, even all her living extortioners, unjust, adulterers the other the people, when they knew it, followed	Mk. 12 44 Lu. 18 11 " 14 " 9 11

				Mk. 11. 12 Jn. 3. 2 " " 5 " " 16, 18 Mk. 11. 19
32 24 28	to the city wast sent from God as a teacher (P) except he with whom God is. (P)	art a teacher come from God except God be with him.		
" 31 42, 44	and said unto him (P) only Son (P) (C)	only begotten Son . . . Cf. xxxii. 22.		
33 1	himself and his disciples Let the faith of God be in you (P) Remove, and fall (P) (C)	Have faith in God. Be thou removed, and be thou cast		
5	of God . . . he shall give you.	. . . y shall receive		
7	guiding oxen or feeding cattle	plowing or feeding cattle		
8	Will that servant who . . . receive his thanks. (P*) not be slothful (P) (C)	Doth he thank that servant because he . . . not to faint, Saying		
11	that she may not come perpetually, and bring me weariness (P) (C)	lest by her continual coming she weary me		
13				Mk. 12. 3
18				Mt. 21. 42 Lu. 20. 20
22				" 26
43				Mt. 22. 23 Lu. 20. 36 Mt. 22. 34
*56	This was done by God authority of the court, they could not bring it to pass that he should fall in his speech before the people	caught him, and this is the Lord's doing power they could not take hold of his words before the people which say that there is no resurrection being the silence		
34 *1 *8	and said unto him, The dead have no life. (P) (C) because they have been made (P)	all the law Well, Master, thou hast said the truth		
9	silence in this way . . . against him, to strive with him. (C)	fell among thieves, which stripped him of his raiment		
19		thinkest thou, was neighbour		
24		And he said will he go unto the dispersed among the Gentiles, and teach the Gentiles ? (P)		
31	the law (P) (C)	" 36 " 37 Jn. 7. 35		
32	An excellent opinion, Master! with truth thou hast said (P)	Mk. 12. 32		
37	robbers fell upon him, which plundered him (P)	Lu. 10. 30		
43	seems to thee to have been more a neighbour	" 36		
44	He said unto him (C)	" 37		
52	Do you think, that he is about to go unto the coun- tries of the Gentiles, and teach the heathen ? (P)	Jn. 7. 35		

	Diatessaron.	Gospel.	
35 2	sweet water	living water	Jn. 7 38
6 of David ? (P) (C)	where David was ?	" 42	
9 the priests said (P)	they said	" 45	
13 who		" 49	
48 ye are unequal to my word (P)	my word hath no place in you	" 8 37	
53 came down	came	" 42	
55 the father of lies	the father of it	" 44	
56 I, that speak in the truth (P*)	because I tell <i>you</i> the truth	" 45	
57 ye do not believe me.	why do ye not believe me ?	" 46	
36 4 He is our God (P)	that he is your God	" 54	
6 longed (P)	rejoiced	" 56	
15 rubbed it upon the eyes . . . (P)	anointed the eyes . . . with the clay	9 6	
24 How didst thou receive thy sight ? (P)	how he had received his sight.	" 15	
26 He said unto them, I say, that he is (P)	He said, He is	" 17	
30 he that feareth him (P)	we know not (1st)	" 21	
40 that had been made whole (P)	if any man be a worshipper of God	" 31	
45 For judging the world am I come (P)	For judgment I am come into this world	" 36	
37 1 they go out unto him	leadeath them out	" 39	
*6 6 rams	sheep	" 10 3	
7, 15, } 29, 30 )	came before me	{ " 3, 4,	
11 came (P)	and is mad	" 27	
*23 and suffereth from epilepsy	why hear ye him ?	" 8	
" why are ye silent in his presence ?	dost thou make us to doubt ?	" 20	
27 wilt thou torment our hearts ?	again	" 24	
34 nothing can be broken in the scripture	the scripture cannot be broken	" 31	
38 that he blasphemeth.	Thou blasphemest.	" 35	
39		" 36	

			Jn. 11 2
37 47	whose brother was Lazarus the sick man (P)		" 8
53	now wish to stone thee (P <sup>t</sup> )		" 25
38 9	though he die, shall live (P)		" 33
*17	And Jesus came, and when he saw . . .		" "
"	was distressed in his soul, and sighed		" 35
19	And the tears of Jesus were shed (P)		" 38
22	at the mouth of it (P)		" 47
31	gathered together (P)		" 52
36	at one time the children of God that had been scattered		
*38	into a hermitage which is called Ephraim		" 54
"	and there he was going about (P)		" "
42 {	when the days of his going up were fulfilled, he prepared himself (P) (C)		{ Lu. 9 51
39 2	was made		Jn. 12 2
12	is this ointment wasted		Mk. 14 4
*18	Jesus went forth slowly to proceed		Lu. 19 28
21	loose it and bring <i>them</i>		Mt. 21 2
*22	they sent them hither		" 3
28	We seek them for our Lord (P <sup>t</sup> )		Lu. 19 34
31	drew near his descent (P)		" 37
32	Glory in the highest		Mt. 21 9
39	take possession of thee, and of thy children that are		Lu. 19 42
*41	bare witness, that he had called (P)		" 44
44	the sign that he had done		Jn. 12 17
45	also among them certain Gentiles, that had come up (P <sup>t</sup> )		" 18
40 5	is near		" 20
8	And a voice was heard (P)		" 23
13	Then came there a voice		" 28
14	that it thundered		" 29

	Diatessaron.	Gospel.
<b>40</b>	when I am lifted up (P) some of the Pharisees had asked Jesus, When will ... come? (P)	if I be lifted up he was demanded of the Pharisees, when . . . should come, and grievous to be borne. Cf. R. V. margin. and for a pretence make long prayers
29	under the pretence of making their prayers long (P)	called masters : for one is your Master ye have taken away the key. Ye blind ignorant ones
35	called directors : for one is your director (P) ye have hidden the keys (C). [(P) keys.]	Ye fools and blind swallow a camel
38	Ye blind ignorant ones adorn the camel	said the wisdom of God, I will send righteous blood shed more than the praise [R.V. "glory."] to urge him vehemently, and to provoke him to speak of many things
44	I, the wisdom of God, send	our report?
47, 49	blood of righteous men that hath been shed (P)	He hath blinded their eyes, and hardened there be an uproar of the people
*54	more than to glory	. . .
<b>41</b> *1	to be angry in their malice, and to find fault with his words, and to vex him in many things (P)	a mouth and wisdom And ye shall be betrayed both by parents . . . there shall not a hair of your head . . .
2	that he may hear us? (P+)	there shall be an abomination of desolation
8	Blind ye their eyes, and bring darkness to (P)	cometh out of the east, and shineth with perplexity, the sea and the waves roaring
16	the people make a disturbance and great storms shall there be (P) (C)	noise of the sea and of the earthquake. (P) (C)
23	understanding and wisdom.	
25	And your parents . . . shall deliver you up (P) (C)	
32	a lock of the hair of your head shall not . . .	
41	abominable desolation	
49	that ye may not be seized	
52	appeareth in the east, and is visible	
53	and wringing of hands for the roaring of	
*13	the noise of the sea and of the earthquake.	
14		
19		

Diatessaron.

Gospel.

22	if I be lifted up he was demanded of the Pharisees, when . . . should come, and grievous to be borne. Cf. R. V. margin. and for a pretence make long prayers	Jn. 12 32 Lu. 17 20
29	called masters : for one is your Master ye have taken away the key. Ye blind ignorant ones	Mt. 23 4 Mk. 12 40
35	Ye fools and blind swallow a camel	Mt. 23 10 Lu. 11 52 Mt. 23 17, 19
38	said the wisdom of God, I will send righteous blood shed more than the praise [R.V. "glory."] to urge him vehemently, and to provoke him to speak of many things	" 24 { " 34 { Lu. 11 49 Mt. 23 35 Jn. 12 43 Lu. 11 53
44	our report?	Jn. 12 38
47, 49	He hath blinded their eyes, and hardened there be an uproar of the people	Mk. 14 2 Lu. 21 11
*54	. . .	" 15
<b>41</b> *1	a mouth and wisdom And ye shall be betrayed both by parents . . . there shall not a hair of your head . . .	" 16
2	there shall be an abomination of desolation	Mt. 24 15
8	cometh out of the east, and shineth with perplexity, the sea and the waves roaring	" 26
16	noise of the sea and of the earthquake. (P) (C)	Lu. 21 25

	which shall come upon the earth (P) (C)		and for looking after those things which are coming on the earth	Lu. 21 26
42 20	be of good cheer (P) iniquity and drunkenness just as a blow	24 29 *30	look up surfeting, and drunkenness as a snare	" 28 " 34 " 35
34	left each one at his own work	34	to every man his work	Mk. 13 34
52	his house could not have been digged through	52	would not have suffered his house to be broken up [R.V. margin, "digged through."]	Mt. 24 43
43 2	overseer of the house		beat the menservants and the maidservants [R.V.]	Lu. 12 45
6	beat his menservants and the maidservants of his lord (P)		cut him asunder	Mt. 24 51
*8	judge him		.	" 25 1
9	and the bride (P)		.	" 20
28	five } others beside them (P)	other { five }	.	" 22
30	two } rams	{ two }	.	" 32, 33
*44, 45		sheep	came unto his angels	" 36, 39
*48, 51	took care of his armies		commanded with Lord, not my feet only. ye also ought to I speak not of you all my temptations	Lu. 22 4 Jn. 13 9 " 14 " 18 Lu. 22 28
53			appoint . . . appointed the passover must be killed doubting of whom he spake He then lying . . . saith That thou doest, do quickly Jesus had said unto him, Buy those things that we have need of is . . . is	" 29 Jn. 13 7 " 22 " 25 " 27 " 29 Mt. 26 31
44 *7	had a conversation in the temple with			
19	Then, Lord, wash not my feet only (P)			
24	how much more fit is it, that ye should (P)			
28	This my saying is not for you all			
32	my sorrows (P*) (C*)			
33	promise . . . promised (P) (C)			
34	the Jews are wont to kill the passover (P)			
49	not knowing whom he signified			
45 3	That disciple therefore leaned back . . . and said (P)			
5	What thou wishest to do, make haste to do			
7	he commanded him to buy what was needed (P)			
10	shall . . . be . . . shall be			
16	juice			

	Diatessaron.	Gospel.	
<b>45</b>	Jesus saith unto Simon, Simon . . . (P) (C)	the Lord said, Simon, Simon be offended because of me	Luk. 22 31
17	*23 forsake me	after I am risen again	Mt. 26 31
22	24 believe in God, and believe in me. (P)	ye believe in God, believe also in me.	" 32
29	33 how shall we have a way to perceive this ?	how can we know the way ?	Jn. 14 1
33	46 *14 for I shall be reckoned with transgressors : for all things that were said concerning me are fulfilled in me	And he was reckoned among the transgressors : for the things concerning me have an end	Luk. 22 37
15	They are enough (P) (C)	It is enough	Jn. 15 38
20	of the vine	is cast forth as a branch, and is withered ; and men	Jn. 15 4
22	shall be cast forth as a withered branch, which is gathered . . . to burn (P)	gather them . . . and they are burned	" 6
23	whatsoever ye shall wish to ask shall . . . (P)	ye shall ask what ye will, and it shall . . .	" 7
29	And there is no greater love (P)	Greater love hath no man	" 13
31	know that (P)	ye know that	" 18
34	disquieted	offended	" 16 1
44	presenteth an offering unto God (P)	doth God service. Cf. R.V.	" 2
45	whither I go	Whither goest thou ?	" 5
48	come, and seized your hearts (P)	filled your heart,	" 6
49		and ye see me no more	" 10
53	56 bring all the truth to your remembrance	guide you into all truth	" 13
56	when the time of bearing draweth near unto her,	when she is in travail hath sorrow, because her	" 21
47	the coming of the day of her delivery oppresseth her (P+)	hour is come	"
6	an hour and a time shall come . . . reveal to you	the time cometh . . . shew you plainly of the	25
	the Father by an open revelation (P+)	Father.	" 29
10	thy words are clear, and thou hast spoken nothing	speakest thou plainly, and speakest no proverb	"
14	in a proverb	Do ye now believe ? Behold, the hour cometh	31,32
*17	Believe that an hour shall come		

		Jn. 16 33
	ye shall have tribulation	" 17 3
	may know that thou art (P) . . . and that he,	" 9
47 18	whom thou didst send, <i>is Jesus the Messiah</i>	" 15
*21	and my petition is	" 23
27	I seek not this	Mt. 26 37
33	that I have loved them (P)	Mk. 14 38
41	at the same time	Mt. 26 47
48 5	eager and ready (P)	" 45
12	were weighed down for sorrow and anxiety	Mk. 14 41
*14	while he was afraid he prayed with uninterrupted	Mt. 26 47
17	prayer (P)	"
	because as it were a stream of blood	
18	the end is at hand, and (P)	
20	Cf. ver. 14.	
22	the betrayer (P)	
*	and with them a man of the Romans,	
23	boldly, and lead him away. (P)	
26	art thou come for this ?	
34	his disciples saw what happened (P)	
37	that shall attack with the sword	
40	gently touched the ear which he had struck (P*)	
41	against me as an attack is made on a robber	
45	naked, wrapped in a linen cloth (P)	
*51	that is to say, of Jesus of Nazareth	
53	soldiers rose up, and kindled a fire in the midst of	
	the court to warm themselves (P)	
*55	the end of what would happen	
49 2	to the people (P)	
*7	And when Jesus went out	
	in the outer court,	
*	and disputing, said (P)	
12	in that hour Jesus, who was outside, turned (P)	
16	the Lord turned	
	confidently affirmed, saying,	" 25
		Lu. 22 59
		" 61

	Gospel.			
	Diatessaron.			
49 *19 28 30 37 38 43 44 52 51, 2	all the guards of the temple to what these witness synagogue (P*) (C*) rent his coat (P) Why do we still seek for . . . (P*) Pilate the governor (P) found unclean, when they ate . . . (P) The sons of thine own nation (P) nothing against this man . . . cried out and said (P) (C)	what is it, which these witness Council rent his clothes What need we any further . . . Pilate defiled, but that they might eat . . . Thine own nation no fault in this man . . . were the more fierce, saying, of Galilee of him gorgeous Away with this man as he had ever done unto them for envy they had delivered him ask Barabbas he might be crucified took the reed fault in him hath the greater sin	Lu. 22 66 Mt. 26 62 Lu. 22 66 Mk. 14 63 Lu. 22 71 Mk. 15 1 Jn. 18 28 " 35 Lu. 23 4, 5	Lu. 22 66 Mt. 26 62 Lu. 22 66 Mk. 14 63 Lu. 22 71 Mk. 15 1 Jn. 18 28 " 35
3 5 8 *14 26 28 29 36 *42 43 50 51 *6	the name of Galilee (P) about his deeds scarlet (P) Away with him from us, away with him. even as custom allowed (P) envy had moved them to deliver him up ask for the release of Barabbas he should crucify him. (P*) took the reed from his hand cause for his condemnation hath a greater sin than thy sin (P) Pilate commanded that consent should be given . . . went away, and gave back (P)	Cf. Luke xxiii. 24. repented himself, and brought again by Jeremy the prophet Cf. note. him that was valued, whom they . . . did value they the robe off from him. Cf. Mark xv. 20. And Jesus went on with his cross behind him	" 6 " 8 " 11 " 18 Mk. 15 8 Mt. 27 18 " 20 Lu. 23 23 Mt. 27 30 Jn. 19 4 " 11 " 16 Mt. 27 3 " 9 " 16 Mt. 27 31	" 6 " 8 " 11 " 18 Mk. 15 8 Mt. 27 18 " 20 Lu. 23 23 Mt. 27 30 Jn. 19 4 " 11 " 16 Mt. 27 3 " 9 " 16 Mt. 27 31
7 13 " 15 *16 *18	through the prophet (P) the great one, which was fixed by . . . (P) the Jews the purple and scarlet garment, with which he was clothed And Jesus went on with his cross behind him	Lu. 23 26		

			Lu. 23 <sup>27</sup> Mk. 15 <sup>23</sup> Jn. 19 <sup>23</sup>
51	19 27 *28	lamented and were excited on account of Jesus (P)(C) wine . . . and myrrh each hand of soldiers	
*31	"	on a tablet the cause of his death, (P) the wood of the cross (P)	
32	He who said,	that he said	" 21
*34	What is written, is written	What I have written, I have written	" 22
37	and the Pharisees. (P)	.	Mt. 27 41
*	"	.	"
38	The saviour of others cannot save himself deliver thyself, and deliver us also (P) (C)	He saved others ; himself he cannot save save thyself and us	Lu. 23 <sup>39</sup>
44	his companion (P) (C)	the other answering	" 40
45	even as we have deserved, and according as we	for we receive the due reward of our deeds . . .	" 41
46	have done are we rewarded . . . (P) (C)		
*49	who is named after Cleophas. Cf. note. fastening it to a reed, held it near his mouth to	the wife of Cleophas put it on a reed, and gave	Jn. 19 25 Mk. 15 36
52	3	give (P)	
*4	Everything is finished	It is finished	Jn. 19 30
8	straightway the face of the door (P)	behind, the veil	Mt. 27 51
14	said, Let not these bodies remain on the wood, for	that the bodies should not remain upon the cross	Jn. 19 31
"	it is the dawn of . . . (P)	on . . .	
	they might break the legs of them that had been	their legs might be broken, and that they might	" "
	crucified, and take them away. (P)	be taken away.	
19	shall not be broken in him (P)	of him shall not be broken	" 36
20	also the scripture which saith (P)	again another scripture saith	" 37
*24	of the Friday (P) . . . on account of the entrance of	because it was the preparation, that is, the day	Mk. 15 42
26	deeds of the lost, and was looking. Arabic corrupt.	before	Lu. 23 51
28	about his death before the usual time. (P)	who also himself waited	Mk. 15 44
34	because the sabbath had entered in (P)	whether he had been any while dead	Jn. 19 42
*36	named after Joses. Cf. note.	because of the Jews' preparation day the mother of Joses	Mk. 15 47

## Diatessaron.

## Gospel.

52 \*37  
39 how they brought in and placed the body there  
on the day which was the day of the sabbath, they  
left off because of the commandment  
42 And now be beforehand in guarding the sepulchre  
until three days. (P)  
45 which is the dawn of (P)  
\*48 at very early dawn, behind the rest  
\*52 angel when he was gone away

53 12 rolled up and laid on the opposite side (P)  
14 in a certain place (P)  
19 one on the side of his cushion . . . on the side of  
his feet (P)  
23 in Hebrew, Rabboni (P)  
\*25 on the first day, *the day* whereon he rose

29 and make you safe from blame  
30 as they had taught them (P)  
38 as the words of madness (P)  
41 For (P) (C)  
45 What hath happened?  
48 told us, that they had gone (P+) (C+)  
50 also of our company [(P) and (C) "of us"]  
51,52 believe! Was it not in all the sayings of the  
prophets that the Messiah must . . . (P) (C)  
made them suppose that he was about to go . . . (P)  
54 hath already declined towards darkness (P) (C)  
55 it is I, be not afraid (P) Cf. note.

how his body was laid  
and rested the sabbath day according to the com-  
mandment.  
Command therefore that the sepulchre be made  
sure until the third day,  
as it began to dawn toward  
very early in the morning  
angel of the Lord

stooping down  
wrapped together in a place by itself

the one at the head, and the other at the feet

Rabboni  
When Jesus was risen early, the first day of the  
week  
and secure you  
as they were taught  
as idle tales  
And it came to pass, that  
What things?  
made us astonished, which were early  
of them which were with us  
believe all that the prophets have spoken:  
Ought not Christ . . .  
made as though he would have gone . . .  
is far spent

Lu. 23 55  
" 56  
Mt. 27 64  
" 28 1  
Lu. 24 1  
Mt. 28 2  
Lu. 24 3  
Jn. 20 5  
" 7  
" 12  
" 16  
Mk. 16 9  
Mt. 28 14  
" 15  
Lu. 24 11  
" 15  
" 19  
" 22  
" 24  
" 25  
" 26  
" 28  
" 29  
" 36

		repentance unto remission but the beginning shall be from (P)	Lu. 24 47
	"	when they heard this	"
54	*13	upon them (P)	Jn. 20 20
	18	on the next first day	25
	*19	spread it upon my side (P)	"
	20	eternal life (P)	26
	24	that were come into it (Pt.)	"
	30	took up his coat, and girded it up to his loins (P)	27
	31	that he might come to Jesus (P)	"
		with so great a weight (P)	27
	35	sit down	"
	36	yet he did not appear unto them in his own form	31
	*	Feed my sheep	"
	40	Feed my rams for me (P)	16
	41	three times	"
	45	this man, what shall be concerning him ?	17
	3	seen that he was risen again (P)	"
55	13	And while	Mk. 16 14
		ascended (P)	Lu. 24 51
	*16	from thence . . .	"
	"	their sayings with the signs which they did (P) (C)	Mk. 16 20
	"	the word with signs following	"
		Cf. Mark xvi. 12	
		Feed my sheep	
		unto him the third time	
		what shall this man do ?	
		seen him after he was risen	
		And it came to pass, while	
		carried up	

## IV.

## SPECIALLY RECORDED MIRACLES, WITH THEIR POSITION IN THE DIATESSARON.

Diatessaron.	Nature of Miracle.
<b>5</b> 22-32	Water changed into wine at Cana.
„ 49- <b>6</b> 4	First miraculous draught of fishes.
<b>6</b> 41-45	Unclean spirit cast out in the synagogue.
„ 48, 49	Simon's wife's mother cured of a fever.
<b>7</b> 13-24	The paralytic cured at Capernaum.
„ 47-53	A man with a withered hand cured.
<b>11</b> 3-16	An officer's servant healed at Capernaum.
„ 17-23	The widow's son at Nain raised to life.
„ 31-37	The storm on the lake quelled.
„ 38-52	The Gadarene demoniac cured, and the swine destroyed.
<b>12</b> 10-21	The woman with an issue of blood healed.
„ 7-9 }	The daughter of Jaïrus raised to life.
„ 22-32 }	Two blind men cured.
„ 33-37	A dumb demoniac cured.
„ 38, 39	Another dumb demoniac cured.
<b>14</b> 16-31	A dumb and blind demoniac cured.
„ 41, 42	Five thousand fed.
<b>18</b> 25-43	Walking upon the water.
<b>19</b> 1-13	The daughter of a Canaanite cured.
<b>20</b> 46-58	A deaf and dumb man cured.
<b>21</b> 1-7	One leper cured.
<b>22</b> 1-6	A man cured at Bethesda.
„ 10-24	Four thousand fed.
<b>23</b> 5-12	A blind man cured at Bethsaïda.
„ 26-30	A demoniac cured after the disciples had failed.
<b>24</b> 30-47	The stater in the fish's mouth.
<b>25</b> 4-7	A woman cured of an infirmity.
<b>27</b> 40-47	A dropsical man cured in a Pharisee's house.
<b>29</b> 43-48	Ten lepers cured.
<b>30</b> 32-39	Blind Bartimaeus restored to sight.
<b>31</b> 25-35	The fig-tree withered.
<b>32</b> 24-26 }	A man that was born blind cured.
<b>33</b> 1-8 }	Lazarus raised to life.
<b>36</b> 10-47	Judas and others prostrated.
<b>38</b> 1-30	The ear of Malchus healed.
<b>48</b> 27-33	Second miraculous draught of fishes.
„ 34-40	
<b>54</b> 28-38	

## V.

## THE PARABLES, WITH THEIR POSITION IN THE DIATESSARON.

Diatessaron.	Subject of Parable.
7 34	A new piece of cloth on an old garment.
," 35	New wine in old wine-skins.
," 52, 53	A sheep fallen into a well.
10 22-27	Borrowing three loaves from a friend.
," 28-30	A father giving good gifts.
," 44-48	Building upon the rock.
14 10-14	Children sitting in the market-place.
24-26	The strong man, armed.
15 1-4	The two debtors.
," 45-47	Counting the cost of building.
," 48-50	Counting armies before going to war.
16 7-10	The unclean spirit.
," 24-48	The sower.
," 49-52	The seed growing secretly.
17 1-7 }	The tares in the field.
," 19-26}	The mustard seed.
," 8-12	The leaven.
," 13-15	The hid treasure.
," 27	The pearl of great price.
," 28, 29	The draw-net.
," 30-33	The lost sheep.
26 1-8	The lost drachma.
," 9-11	The prodigal son.
," 12-33	The unjust steward.
," 34-45	The unmerciful servant.
27 1-13	The fig-tree in the vineyard.
," 36-39	The rich fool.
28 36-41	The rich man and Lazarus.
29 12-26	The labourers in the vineyard.
," 27-42	The marriage feast and wedding garment. <sup>1</sup>
30 10-30	The minas.
31 36-52	The Pharisee and the publican.
32 16-21	The servant coming home from the field.
33 11-14	The unjust judge.
," 18-25	The two sons.
," 35-39	The vineyard let to husbandmen.
," 40-58	The good Samaritan.
34 37-44	The Good Shepherd.
37 4-21	The fig-tree putting forth leaves.
42 25, 26	The servants watching for their lord.
," 32-37	The thief coming at an unknown hour.
," 51-53	The steward left in charge.
43 1-8	The ten virgins.
," 9-21	The talents.
," 22-38	The servants with their loins girded.
," 39-42	

<sup>1</sup> The parables of S. Matthew and S. Luke harmonised together.

## VI.

## ALLUSIONS TO S. JOHN THE BAPTIST IN THE DIATESSARON.

Tatian.	New Testament.	References to S. John the Baptist.
1 6-26 ,, 40-81	Lu. 1 5-25 ,, 39-80	John's birth foretold. John's birth, circumcision, etc.
3 37 to 4 27	{ Mt. 3 1-12 Mk. 1 2-8 Lu. 3 1-18 Jn. 1 7-28	Preaching and witness of John. ,, ,, ,,
4 28-42	{ Mt. 3 13-17 Mk. 1 9-11 Lu. 3 21, 22 Jn. 1 29-34	Jesus baptized by John. ,, ,, ,,
5 4-6	Jn. 1 35-37	John points out Jesus to two disciples.
6 5-21	Jn. 3 22-4 2	John baptizes at Aennon, his witness there.—Jesus baptizes near him.
6 23-25	{ Mk. 1 14 Lu. 3 19, 20 Mt. 4 12	Imprisonment of John ; Jesus withdraws to Galilee in consequence.
7 31-36	{ Mt. 9 14-17 Mk. 2 18-22 Lu. 5 33-39	John's disciples fast, whilst those of Jesus do not.
9 30-36	Lu. 11 1-4	Jesus teaches to pray, as John taught his disciples.
13 38 to 14 14	{ Mt. 11 2-19 Lu. 7 18-35 Lu. 16 16, 17	John sends two of his disciples to Jesus, who afterwards discourses about John.
18 1-20	{ Mt. 14 1-12 Mk. 6 14-29 Lu. 9 7-9	John's death. ,, ,,
22 39-45	Jn. 5 31-37	John cited by Jesus as a witness for Him.
23 33	{ Mt. 16 13-20 Mk. 8 27-30 Lu. 9 18-21	Men supposed Jesus to be John. ,, ,,
24 20-24	{ Mt. 17 10-13 Mk. 9 11-13	Elijah already come in John. ,,
33 27-39	{ Mt. 21 23-32 Mk. 11 27-33 Lu. 20 1-8	When questioned as to His authority, Jesus asks a question as to John's authority. — John came in the way of righteousness.
37 43-45	Jn. 10 40-42	Jesus visits the place where John at first baptized.
Omitted	Jn. 1 6	John sent from God.

## VII.

## MOVEMENTS OF JESUS DURING HIS PUBLIC MINISTRY, AS GIVEN IN THE DIATESSARON.

Diatessaron.	Gospel.	Nature of Movement.
4 28	Mt. 3 13	From Galilee to Jordan to be baptized.
„ 43	Mk. 1 12	From Jordan to the wilderness.
„ 47	Mt. 4 5	Brought by Satan to the temple.
„ 50	Lu. 4 5	Brought by Satan to a high mountain.
5 4	Jn. 1 35	Has returned to Jordan.
„ 21	Lu. 4 14	From Jordan to Galilee.
„ 22	Jn. 2 1	To Cana.
„ 34	Lu. 4 15	Makes a circuit of Galilee.
„ 35	„ 16	Comes to Nazareth.
6 5	Jn. 3 22	To Judah near Jordan.
„ 22	Jn. 4 3	Leaves Judaea.
„ 25	Mt. 4 12	Arrives in Galilee.
„ 26	Jn. 4 46	Revisits Cana.
„ 35	Lu. 4 44	Makes a circuit of Galilee.
„ 36	Mt. 4 13	Leaves Nazareth and resides in Capernaum.
7 7	Mt. 9 35	Makes a circuit of Galilee.
„ 11	Mk. 2 1	Returns to Capernaum.
8 2	Mt. 12 15	Withdraws from Capernaum.
„ 9	Lu. 6 12	To the mountain to pray.
„ 10	Mk. 3 7	To the Lake of Gennesareth.
„ 18	Mt. 5 1	To the mountain.
11 4	Mt. 8 5	To Capernaum.
„ 17	Lu. 7 11	To Nain.
„ 38	Lu. 8 26	Across the Lake to Gadara. Cf. 11 32.
12 2	Mt. 9 1	Recrosses to Capernaum.
„ 40	„ 35	Makes a circuit of Galilee.
13 30	Mt. 11 1	Makes a circuit of Galilee.
„ 31	Lu. 10 38	To the house of Martha and Mary.
14 15	Mk. 3 19	At Capernaum.
„ 44	Mk. 6 31	To a desert place temporarily.
16 19	Lu. 8 1	Makes a circuit of Galilee.
17 37	Mt. 13 54	To Nazareth.
„ 53	Mk. 6 6	Makes a circuit round Nazareth.
18 21	Mt. 14 13	To a desert place across the Lake.
„ 23	Jn. 6 3	To the mountain.
19 11	„ 21	To Capernaum. Cf. 18 48.
20 46	Mk. 7 24	To the borders of Tyre and Sidon.
21 1	„ 31	To the Lake near Decapolis.
„ 8	Jn. 4 4	Through Samaria.
„ 9	„ 5	To Sychar.
„ 47	„ 43	To Galilee.
22 1	Lu. 5 12	To a village.
„ 6	Mk. 1 45	To a desert place.
„ 8	Lu. 5 16	To the desert.
„ 9	Jn. 5 1	To Jerusalem.
23 1	Mt. 15 29	To the Lake and the mountain.

VII.—*Continued.*

Diatessaron.	Gospel.	Nature of Movement.
<b>23</b> 12	Mt. 15 39	Across the Lake to Magheda.
„ 16	Mk. 8 13	Recrosses the Lake.
„ 26	” 22	To Bethsaïda. <sup>1</sup>
„ 31	” 27	To the villages of Caesarea Philippi.
<b>24</b> 2	Mt. 17 1	To a high mountain.
„ 17	” 9	Returns from the mountain.
„ 45	Mk. 9 28	To Capernaum.
„ 48	” 30	Passes through Galilee.
<b>25</b> 2	” 33	To Capernaum.
„ 27	” 10 1	To the borders of Judaea beyond Jordan. <sup>2</sup>
<b>27</b> 30	Jn. 7 1	Walks in Galilee.
<b>28</b> 9	Mt. 19 1	To the borders of Judaea beyond Jordan. <sup>2</sup>
„ 11	Jn. 7 10	To Jerusalem for the Feast of Tabernacles.
„ 42	Mk. 10 17	Walks in the way.
<b>30</b> 31	Lu. 17 11	{ Starts for Jerusalem for the Feast of Un-leavened Bread. <sup>3</sup> Cf. <b>30</b> 40, 41.
<b>31</b> 6	Lu. 13 22	Makes a circuit of cities and villages.
„ 15	Lu. 19 1	Passes through Jericho.
„ 25	Lu. 18 35	Leaves Jericho.
<b>32</b> 1	Mt. 21 12	Enters Jerusalem.
„ 22	” 17	To Bethany.
„ 27	Mk. 11 15	To Jerusalem.
<b>33</b> 1	” 19	To Bethany.
„ 26	” 27 <sup>4</sup>	To Jerusalem.
<b>34</b> 46	Lu. 19 47	Visits the Temple daily.
<b>37</b> 25	Jn. 10 22	{ Visits the Temple at the Feast of Dedication.
„ 26	” 23	{ To the other side of Jordan, where John at first baptized.
„ 43	” 40	To Bethany to raise Lazarus.
<b>38</b> 1	Jn. 11 17	To Ephraem.
„ 38	” 54	Starts for Jerusalem.
„ 42	Lu. 9 51	Arrives at a village.
„ 47	” 56	Reaches Bethany.
<b>39</b> 1	Jn. 12 1	Enters Jerusalem.
„ 42	Mt. 21 10	{ From the Mount of Olives to Jerusalem and back daily until His betrayal.
<b>40</b> 24	Lu. 21 37	

<sup>1</sup> Apparently Bethsaïda Julias; cf. **23** 16.<sup>2</sup> In the Gospels these refer to the same journey; and Tatian himself has identified the interview with the Pharisees about divorce that took place during it; cf. **25** 27–42.<sup>3</sup> Tatian omits “he passed through the midst of Samaria and Galilee,” and substitutes part of Jn. 5 1 already inserted at **22** 9.<sup>4</sup> Called 15 in Ciasca by mistake.

*Note.*—The visit to Jerusalem mentioned in Jn. 2 13 is identified by Tatian with a late visit recorded in the Synoptic Gospels, because he identifies the two accounts of the Cleansing of the Temple. According to him this visit occurs at **32** 1; and the further allusion to it in Jn. 2 23a is omitted from the same cause. The visit to the Mount of Olives, Ju. 8 1, which would occur after **35** 16, is omitted along with the account of the woman taken in adultery; cf. R.V. margin.

VII.—*Continued.*

## MINOR MOVEMENTS DURING THE LAST VISIT TO JERUSALEM.

Diatessaron.	Gospel.	Nature of Movement.
<b>41</b> 21	Jn. 12 36	{Leaves the Temple and hides Himself. Cf. } <b>41</b> 27.
„ 33	Mk. 13 3	Sits on the Mount of Olives.
<b>46</b> 16	Lu. 22 39	Goes after supper to the Mount of Olives.
<b>48</b> 1	Jn. 18 1	To Gethsemane.
„ 47	„ 13	To the house of Annas.
<b>49</b> 6	„ 24	To the house of Caiaphas.
„ 30	Lu. 22 66	To the Council.
„ 43	Jn. 18 28	To the Praetorium.
<b>50</b> 4	Lu. 23 7	To Herod.
„ 8	„ 11	To the Praetorium.
<b>51</b> 15	Jn. 19 17	Starts for Calvary.
„ 25	Lu. 23 33	Arrives at Calvary.

## VIII.

## PRINCIPAL ALLUSIONS TO THE DIATESSARON IN ANCIENT WRITINGS.

1. *The Doctrine of Addai*,<sup>1</sup> an apocryphal work supposed to have been published at Edessa before the middle of the third century, says (cap. xxxv. 15–17) : “ Moreover, much people day by day assembled and came together for prayer, and for the reading of the Old Testament and the New, the *Diatessaron*.”

2. Eusebius (A.D. 325), in his *Ecclesiastical History* (cap. iv. 29), says :

“ Tatian, their former leader, composed a sort of connection and compilation, I know not how, of the Gospels, and called it the *Diatessaron*. This work is current with some persons even to the present day.”

3. Epiphanius, in his work on Heresies, begun A.D. 374 (cap. xlvi. 1), says :

“ The *Diatessaron Gospel* is said to have been composed by him [i.e. Tatian], which some call according to the *Hebrews*.”

4. In a list of Canons put forth by Rabbula, Bishop of Edessa, A.D. 412–435, he says : “ Let the presbyters and deacons have a care that in all the churches there be provided and read a copy of the distinct Gospel.”

In the Syriac Gospels discovered by Cureton the MS. of the first bears the title : “ Distinct Gospel of Matthew,” evidently in contrast to the combined or compiled Gospel of the *Diatessaron*. We may infer therefore that Rabbula wished to exclude the latter from use in the churches of his diocese.

5. Theodoret, who became Bishop of Cyrus or Cyrrhus near the Euphrates about A.D. 420, in a book on Heresies, written A.D. 453, cap. i. 20, says :

“ He [i.e. Tatian] also composed the Gospel, which is called *Diatessaron*, cutting out the genealogies and whatever other passages show that the Lord was born of the seed of David according to the flesh. And not only did the members of his sect make use of this work, but even those that follow the apostolic doctrine, not perceiving the mischief of the composition, but using the book too simply as an abridgment. And I myself found more than two hundred such books held in respect in the churches of our parts : and I collected and put them all away, and put the Gospels of the four Evangelists in their place.”

6. Bar-Ali (A.D. 885), in his *Glossary* (Payne Smith, *Thesaurus Syr.* i. 869), gives :

“ *Diastarsun* [or *Diakutrun*], the Gospel which is the *Diatessaron*, made by Titianos, the compiled Gospel. A Gospel made in a general sense on the sense of the four evangelists (God’s blessing be upon them!). It contains neither the natural nor the traditional genealogy of our Lord Christ : and he who made it (Titianos) has on that account been anathematised.”

7. Bar-Bahlul, in his Syriac Lexicon written in the tenth century (Payne Smith, *Thesaurus Syr.* i. 870), gives :

<sup>1</sup> In Cureton’s *Ancient Syriac Documents*, and *The Doctrine of Addai*, Dr. Phillips, where see note p. 34. Quotations of the Gospels in the *Doctrine of Addai* are referred to in the notes of the present work.

"*Diatessaron*, that is to say, the compiled Gospel from the four evangelists. This was composed in Alexandria, and was written by Tatian the bishop."

As Bar-Bahlul speaks elsewhere of S. Matthew's as the "distinct Gospel," we may infer that he drew the same distinction between "distinct" and "compiled" as we before attributed to Rabbula. Bar-Ali seems to have done the same. Bar-Bahlul confuses Tatian with Ammonius of Alexandria.

8. Dionysius Bar-Salibi, Bishop of Amida in Mesopotamia, who died A.D. 1207, in his commentary on the Gospels, says in the preface to S. Mark's :

"Tatian, the disciple of Justin the philosopher and martyr, selected from the Gospels and patched together and constructed a Gospel, which he called *Diatessaron*, that is, *Miscellanies*. On this work Mar Ephraem wrote a commentary ; and its commencement was, *In the beginning was the Word*. Elias of Salamia, who is also called Aphthonius, constructed a Gospel on the model of the *Diatessaron* of Ammonius, mentioned by Eusebius in his introduction to the Canons, which he made for the Gospel. Elias sought for that *Diatessaron*, and could not find it ; and so he constructed another after the likeness of it. And this Elias finds fault with several things in the Canons of Eusebius, and points out errors in them, and with good reason. But this work which Elias compiled is not often met with."

9. Gregory Bar-Hebraeus, a Syrian writer of the latter half of the thirteenth century (Assemani, *Bibl. Orient.* i. 57), writes :

"Eusebius of Caesarea, seeing the corruption which Ammonius of Alexandria had introduced into the Gospel of the *Diatessaron*, that is, *Miscellanies*, the commencement of which was, *In the beginning was the Word*, and which Mar Ephraem expounded, kept the four Gospels entire, as they are in the text, but marked the agreement of the words by a common canon."

This writer is evidently quoting from Bar-Salibi, and has misunderstood him, supposing the *Diatessaron* of Tatian to be the same as the Harmony of Ammonius.

10. Ebed-Jesu, a Syrian writer early in the fourteenth century (Assemani, *Bibl. Orient.* iii. 12), makes a similar error, apparently through misunderstanding Bar-Salibi, and perhaps led astray by Bar-Hebraeus, saying :

"A Gospel, which a man of Alexandria compiled, Ammonius, who is also Tatian, and he called it *Diatessaron*."

But the same writer, in the preface to his collection of Canons (Mai, *Script. Vet. Nov. Coll.* x. 23 and 191), avoids this error, saying :

"Tatian, a certain philosopher, when he had comprehended intellectually the meaning of the evangelists in relating, and had fixed in his own mind the object of their divine narration, collected out of the four one admirable Gospel, which he also named *Diatessaron*; in which, whilst he preserved most carefully the right order of those things which were said and done by the Saviour, he did not add a single saying of his own."

## IX.

CONTAINING AN ANALYSIS OF THE PASSAGES IN WHICH ZAHN'S RECONSTRUCTION GAVE A DIFFERENT ORDER FROM THAT OF THE ARABIC DIATESSARON.

In this Appendix no attempt is made to enter into all the reasons which Dr. Zahn assigns for the conclusions he arrived at as to the order occupied by different passages in Ephraem's copy of the *Diatessaron*. The sole object is to ascertain whether there is in the result of his labours anything calculated to throw discredit upon the order of the Arabic version. Passages which Zahn, before the recovery of the Arabic, placed in the same order as they occupy in the Arabic—even though he so placed them with some degree of doubt or hesitation—are here presumed to throw no serious doubt upon the accuracy of the Arabic order. The question considered here is whether those passages which he placed in a different order from that which has since been found in the Arabic, were *necessarily* in a different order in Ephraem's *Diatessaron*, or whether the new light now obtained may not serve to explain away the discrepancies. Many of the passages were necessarily placed by Zahn in his reconstruction more or less by inference, conjecture, and probability; and if the Borgian and Vatican MSS. serve to modify in a few of these doubtful cases the conclusions at which he arrived, there is nothing in that to cast any reflection upon the excellence of his work, of which no one is more convinced than the writer. In this Appendix *all* the passages in which his order disagrees with the Arabic are considered, and no others.

I. *Diat.* iii. 46–iv. 11; John i. 7–28; Moes. pp. 37–40; Zahn, § 6.

Ephraem has commented upon the mission and testimony of S. John the Baptist before the scene between the child Jesus and the doctors in the temple. This arrangement is historically impossible; and we cannot therefore suppose that it was so arranged in Ephraem's copy of the *Diatessaron*, nor is it in the Arabic or the *Codex Fuldensis*. There can be no doubt that Ephraem's Commentary in its present form departs at this point from the order of the work upon which he was commenting. There are, in fact, signs of confusion in Ephraem's remarks, since he puts the temple scene after the preaching of S. John, and yet before the account of S. John's dress.

II. *Diat.* v. 33–41; Luke iv. 14b–22a; Moes. pp. 128–131; Zahn, § 32.

This passage forms in S. Luke a portion only of a longer passage giving an account of what took place at Nazareth on *one* occasion. But in the Arabic this is divided, and represented as taking place on two different occasions, the latter of these coinciding with a visit to Nazareth described at Matt. xiii. 54–58 and Mark vi. 1–6. This mode of dividing the passage enabled the harmonist to escape a serious difficulty; for in S. Luke the visit to Nazareth is put at the very beginning of our Lord's ministry. Immediately after His temptation He is represented as proceeding to Galilee, where He goes about preaching in the synagogues of towns and villages, arriving at Nazareth in the course of His journey. There He makes a public claim to be fulfilling a prophecy of Isaiah at a time when He has not yet called any of the twelve disciples nor wrought any *recorded* miracle, though it is implied that He had wrought miracles at Capernaum. Yet this reference to Capernaum seems to apply better to a later stage of His ministry; and the remarks of the Nazarenes and His reply to them bear marks of close resemblance to those recorded in the first two Gospels at the places already mentioned, which are represented there as made at a much later period, and long after the calling of the disciples. In fact, one part of S. Luke's narrative postulates a date at the very beginning of Christ's ministry; and the other part appears to belong to a much later date; and yet the evangelist treats the two parts as referring to the same occasion. It would seem as if S. Luke's informant had unconsciously blended together incidents belonging to two different visits of Jesus to Nazareth; and if we suppose the division found in the Arabic to be due to Tatian, the thought arises, whether he may have been aware of some tradition existing in the time of Justin to the effect that the facts warranted this separation.

As the phrase, “as his custom was,” which is given by Moesinger (p. 129) in spaced type, certainly belongs to Luke iv. 16, near the beginning of these verses, and is followed by part of ver. 24, and a little later by ver. 25–27, Zahn had no alternative in the absence of the Arabic but to suppose that the whole block occurred at the later position in Ephraem's *Diatessaron*.

In order to understand the situation, now that we have the Arabic to help us, we must go somewhat into detail. Ephraem opens this subject by quoting Matt. xiii. 54 (*Diat.* xvii. 37). Upon this verse, which speaks of “his own city,” he remarks that it was written to convict the Marcionites of falsehood—*i.e.*, as Moesinger rightly suggests, the falsehood that Jesus had no human birth or parentage. Then, according to Codex B, which Moesinger follows at this point, he goes on thus: “After these things, it saith, he entered, as his custom was, into their synagogues on the sabbath day.” “After these things” is not found in any Gospel in this connection; and Professor Robinson prefers the reading of Codex A, which makes this part a remark of Ephraem and not a quotation, the meaning being, “After this it saith, ‘He entered,’ etc. If this be the better reading, the words of Ephraem would imply that this citation came

next after Matt. xiii. 54 in his copy. Turning now to the Arabic, we find in the corresponding place (*Diat.* xvii. 38) the similar words from S. Mark, "And when the sabbath was come, Jesus began to teach in the synagogue." The probability therefore is that Ephraem's *Diatessaron* contained this verse more in the form of Luke iv. 16 than of Mark vi. 2, and including in particular the clause, "as his custom was."

But how does this affect the following verses, Luke iv. 17-22<sup>a</sup>, which describe the actual teaching in the synagogue? The reasoning of Ephraem seems to prove decisively that these were not in his copy at this point. For he is dealing with an argument of the Marcionites, which may be thus stated: It was in the synagogue that Jesus taught the Nazarenes; therefore His teaching was necessarily of a religious character, and had reference to their God—the God of the Old Testament, or Demiurge. *Something* which He said so enraged them that they brought Him out to cast Him down headlong from the precipice. What was that something? Presumably He told them that He came from the superior God of the universe, and in opposition to their God—nothing short of this could have inflamed them so. To this argument Ephraem gives a double reply: (1) that it was the "custom" of Jesus, as shown by this verse, to teach in the synagogue wherever He went; and His teaching did not usually enrage His hearers, as it certainly would have done, if He had been in the habit of preaching such a doctrine as the Marcionites attributed to Him; and (2) that our Lord Himself stated the reason for their rejection of Him, and it was not anything of that kind, nor founded on what He had *said*, but it was the fact of His having been born there that caused Him to receive such different treatment there. Now in Luke iv. 17-21 we have some particulars of what Christ said in the synagogue at Nazareth; and if these verses followed immediately in Ephraem's copy, and were applied to the same occasion, he would not have failed to draw attention to them, and to reply to the Marcionites that, so far from setting up a new God in opposition to the God of the Old Testament, Jesus declared in that synagogue that He was fulfilling the words of Isaiah, the prophet of the Old Testament God. Moreover, in *Marcion's Gospel*, ver. 17-19 of Luke iv. are omitted, and ver. 20, 21 modified so as to contain no allusion to this teaching of Jesus; and Ephraem would not have failed to charge the Marcionites, as other Fathers did, with deliberate excision of the passage to suit their own views. His silence on these points seems to us conclusive evidence that these verses did not occur here in Ephraem's *Diatessaron*. If so, there is no reason to doubt that it was Tatian who divided S. Luke's narrative; and that he placed the two portions where we find them in the Arabic—excepting part of Luke iv. 16, which he may have inserted at both places, for we find other connective verses used more than once. This view is confirmed by the fact that they are similarly divided in the *Codex Fuldensis*, where the two parts of S. Luke's narrative occur at cap. 18 and cap. 79 respectively.

III. *Diat.* v. 49–vi. 4; *Luke* v. 1–11; *Moes.* p. 59; *Zahn*, § 14.

A few lines only are devoted by Ephraem to the miraculous draught of fishes, which accompanied the final calling of S. Peter; and Zahn, following the order of the Commentary, places this occurrence later than it is found in the Arabic. Here then is a real difference between the two, and it only remains to consider which is more likely to be the true order of Tatian. One fact seems to us decisive in favour of the Arabic order, and that is the relative position of the remarks upon the baptism by the disciples at Aennon. According to S. John, who alone records it, Jesus after His baptism and temptation, and calling some disciples, visited Galilee, and it was not until He had been to Jerusalem for a Passover, and had received the visit of Nicodemus, that His disciples baptized in Jordan. Is it to be supposed that Tatian—who puts the visit of Nicodemus at a later period than S. John does—would put this baptism before the final calling of the chief of the disciples, thus either excluding him from all share in that work, or representing our Lord as delegating the important office of baptism to men who had not yet finally abandoned their worldly calling? We cannot doubt, therefore, that the Arabic preserves in this case the original order of Tatian; nor does it seem improbable that this order existed also in Ephraem's copy of it; for (1) there are evidences in other places that some passages of the Commentary have become displaced from their true position, perhaps by accidental confusion of the leaves; and (2) though we find Ephraem adhering with remarkable consistency to the order of the Arabic, we cannot be certain that he never once departed from the order of his copy. The *Codex Fuldensis* supports the Arabic order.

IV. *Diat.* vii. 46; *Mark* iii. 21; *Zahn*, § 27.

The attempt of Christ's relations to take Him is not mentioned in the Commentary, and therefore no difference between Ephraem's copy and the Arabic can be traced here. The position of this verse in the Arabic is peculiar. Cf. *Diat.* vii. 46, note.

V. *Diat.* xiii. 36–37; *Mark* vi. 12–13; *Zahn*, § 24.

This passage also is not in Ephraem; and it is therefore only the inference of Zahn, which differs from the Arabic. He naturally supposed that the subject of these verses followed immediately after that of ver. 11 was concluded, and could not have guessed that the account of our Lord's visit to the home of Martha and Mary came between His address to the Twelve before sending them away, and the account of their doings when they were away.

VI. *Diat.* xiv. 9 ; Luke xvi. 17 ; Moes. p. 65 ; Zahn, § 26.

Part of the preceding verse, "The law and the prophets *were* until John," is quoted by Ephraem, evidently parenthetically (Moes. p. 42), in connection with the baptism of Jesus, and a second time (Moes. p. 104) in a very appropriate place among the comments passed by Jesus upon John the Baptist on the occasion of the visit of two of John's disciples. It is at this point that the whole verse occurs in the Arabic, followed almost immediately, and in a very natural sequence, by the succeeding verse now under consideration, viz.: "It is easier for heaven and earth to pass away than for one jot to perish from the law." But in Ephraem's Commentary this latter is found only at p. 65, between the two citations, "I am not come to destroy the law or the prophets, but to fulfil ;" and, "Whosoever shall break one of the commandments." These passages come from Matt. v. 17 and 19, and between them occurs in S. Matthew a very similar verse to that which we are considering, viz.: "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall not pass from the law till all be fulfilled." Now it is, of course, possible that Tatian exchanged these verses ; but it seems highly improbable that he entirely separated Luke xvi. 17 from Luke xvi. 16 in order to substitute it for the similar verse of S. Matthew ; and we may more reasonably conclude either that Ephraem, trusting to memory, quoted the wrong verse owing to their similarity, or that he intentionally quoted a parallel passage from elsewhere. In any case, there is not sufficient evidence to show decisively that Ephraem's copy differed here from the Arabic versions. Here also the *Codex Fuldensis* agrees with the Arabic.

VII. *Diat.* xiv. 43, 44 ; Mark vi. 30, 31 ; Zahn, § 34.

This account of the return of the twelve disciples is not mentioned in the Commentary ; and there is therefore no evidence here of any difference of order. It is Zahn's inference alone which disagrees with the Arabic.

VIII. *Diat.* xv. 17-26 ; Luke x. 3-12 ; Moes. pp. 90-98 ; Zahn, § 24.

These verses, which contain the instructions of Jesus to the seventy (or seventy-two) disciples before sending them forth on their mission, are placed by Zahn along with the similar instructions to the Twelve, and consequently in a different order from the Arabic. This is due to the fact that Ephraem, who mentions both the sending of the Twelve and the sending of the Seventy apparently just at the places where they occur in the Arabic, says nothing about any instructions to the latter, but proceeds at once to comment on what took place at their return ; whereas he discusses at great length the instructions to the former, and in citing them he introduces several readings peculiar to the verses we are considering, thus suggesting that he found these blended with the very similar verses of Matt. x. Of course it might have been the case that Ephraem was quoting from memory, and owing to his familiarity with S. Luke's Gospel, inadvertently adopted his phraseology in quoting verses so much like his ;

or it might have been that Ephraem, in arranging the order of his Commentary, found it more convenient to consider the two sets of instructions at one time because of their similarity, and therefore deliberately discussed these verses out of the order of his *Diatessaron*. But we are satisfied that the true explanation is, that Tatian, whilst preserving a separate mention of the mission of the Seventy, did not preserve a separate account of the directions they received from our Lord, but harmonised the two sets of directions into one more complete set, and placed this in connection with the earlier mission—the sending of the Twelve. The chief evidence of this is to be found in the *Codex Fuldensis*, in which the instructions to the Twelve (cap. 45) contain several clauses borrowed from Luke x., thus showing evident signs of harmonisation. But where we should have expected (cap. 68) to find the injunctions to the Seventy, we find instead that the narrative passes at once from Luke x. 2<sup>a</sup> to Luke x. 16, skipping the verses now in question, and also three others denouncing Chorazin and other cities; and Ranke informs us that the MS. of the Codex shows no signs of discontinuity at the place. This independent testimony renders it practically certain that in the version represented by the Arabic these verses have been removed from participating in the earlier passage where Tatian harmonised them, and have been restored in full to their true place in relation to the mission of the Seventy, by persons who found the statement that the Seventy were sent forth, and naturally missed the directions for their journey. With them they probably moved also the denunciation of the cities. In making this restoration, however, they did not altogether obliterate the traces of harmonisation from the earlier passage, the expressions “two and two” (*Diat.* xii. 43) and “lambs” (*Diat.* xiii. 1) being apparently derived from Luke x. 1 and 3.

According to the *Codex Fuldensis*, it would appear that, while Tatian removed the instructions given to the Seventy, he left as applying to them the comforting assurance which follows at ver. 16, “He that heareth you heareth me; and he that rejecteth you rejecteth me: but he that rejecteth me rejecteth Him that sent me.” This might very naturally be the case; but Ephraem quotes part of this (Moes. p. 94) when commenting on the charge given to the Twelve. The question therefore arises, whether this also stood at the earlier place in his copy. On the whole, the evidence seems against this view. Had it been there, it could not well have stood in the exact order in which it is quoted; and the drift of the passage in which it stands, seems rather to point to it as an illustration taken from a distance.

#### IX. *Diat.* xx. 12–16; Luke xi. 37–41; Zahn, § 77.

These verses are not mentioned by Ephraem; and we have therefore no evidence that they occupied in his harmony a different position from that which they have in the Arabic. Zahn very naturally assumed that they were placed in connection with the discourse which follows them in their Gospel; but in reality Tatian removed them from their setting in St. Luke to combine them with other remarks of our Lord upon clean and unclean things.

X. *Diat.* xxv.-xxvii. ; Matt. xviii. ; Moes. pp. 162-165 ;  
Zahn, §§ 45-50.

This chapter of S. Matthew is very curiously subdivided and arranged in the Arabic ; and if Ephraem's copy followed the same order, it was impossible for Zahn to discover that order from the brief fragments which Ephraem has cited. He has therefore constructed a different arrangement ; but now that we have access to the Arabic, we find that Ephraem's citations occupy exactly the same relative order in his Commentary as they do in the Arabic. There is thus no evidence here of disagreement between the respective copies ; but their agreement, as far as they go together, in so singular a sequence, furnishes a strong ground for supposing that they agreed throughout in the treatment of this chapter.

XI. *Diat.* xxvii. 24-25 ; Luke xii. 47-48 ; Zahn, § 79.

There is no allusion to these verses in the Commentary, and therefore no apparent difference from the Arabic. Zahn naturally assumed that they went with the preceding verses, but the Arabic shows that they did not.

XII. *Diat.* xxviii. 33-41 ; Luke xii. 13-21 ; Zahn, § 54.

The parable of the Rich Fool. This also is not in the Commentary. Zahn was very nearly right in his inference ; but he put it after instead of before the incident of the Rich Young Ruler.

XIII. *Diat.* xxxi. 36-52 ; Luke xix. 11-27 ; Zahn, § 80.

The parable of the Minas (Pounds) is not alluded to in the Commentary. Zahn supposed it to have been harmonised with the parable of the Talents, and placed it accordingly. His reasons for the supposition were not derived from anything Ephraem said, but from Aphraates. This passage therefore furnishes no ascertainable difference of order between Ephraem's copy and the Arabic.

XIV. *Diat.* xxxiii. 1-17 ; Mark xi. 19-26 ; Moes. pp. 182-189 ;  
Zahn, § 61.

The visit of Nicodemus is placed between the Cursing of the Fig-tree and the discovery by the disciples, on the following day, that it had withered. Ephraem comments upon both the cursing and the withering before he speaks of Nicodemus. There is in this nothing to suggest that his order differed from the Arabic ; for any one commenting on the Gospel narrative in the order of the Arabic, and consequently beginning to refer to the Fig-tree before he spoke of Nicodemus, would naturally prefer to close the incident of the Fig-tree before proceeding further. See Introduction, p. 19.

## X.

THE EPHRAEM FRAGMENTS, OR THE PORTIONS OF THE DIATESSARON CITED  
BY S. EPHRAEM THE SYRIAN IN THE COURSE OF A COMMENTARY WHICH  
HE WROTE UPON IT.

THESE fragments are here presented throughout in the order in which they occur in the Arabic *Diatessaron*; cf. Introduction, pp. 12-16. References to the corresponding passages of the English version of the Arabic are given in the margin to the left; and in the margin to the right are placed the numbers of the pages of Dr. Moesinger's Latin version of Ephraem's Commentary at which the fragments are to be found. By observing the sequence of these numbers, the reader can see for himself where Ephraem quotes in a different order from the Arabic. In a few instances this may be due to the existence of a different order in his copy of the *Diatessaron*; but in general it arises from his having quoted a passage from a distant part of the *Diatessaron* by way of illustrating a point or giving force to an argument. Thus at xii. 52 we find 63 in the midst of a series steadily increasing from 88 to 94; and, on referring to Moes. p. 63, we find that this fragment, containing the words, "Peace be to the house," is quoted to illustrate the beatitude, "Blessed are the peacemakers," etc., and does not intimate that the Instructions to the Twelve occurred in the middle of the beatitudes. In this case the fragment is quoted again in its true order at p. 92.

By turning to the corresponding passage in the body of the present work, as shown by the marginal references at the left, the reader can find the Gospel reference corresponding to each fragment as it is given in the Arabic. In some instances the fragment, as quoted by Ephraem, agrees more closely with the parallel passage of another Gospel. Of this the reader, who is interested in such points, can judge for himself by looking out the passage suggested by the Arabic in his reference Bible, and examining the parallel passages there referred to.

As stated in the Introduction (p. 15), the entire text of these fragments has been revised by Professor Robinson, who has examined both the Armenian MSS., and has expressed his willingness to be responsible for the renderings given to them in this Appendix, as well as for such portions of the notes as deal with the Armenian text. A brief explanation of the reasons for a particular reading is sometimes offered in the notes; but in a few cases, where the reasons were of a complex nature, or involved points of controversy too lengthy for a note, it has been thought better to say nothing.

Brackets are used in this Appendix as follows: < > enclose words not in the Armenian, but almost certain to have been in Tatian; [ ] words in the Armenian, but idiomatic and not implying a various reading; ( ) words in

the Armenian, but probably a paraphrase and not an actual quotation. Words not in the Armenian, but necessary in English to complete the sentence, are printed in italics. In very obvious cases, however, these indications are omitted.

In the notes Codex A signifies the MS. from which the Armenian text was printed in A.D. 1836, and Codex B the MS. written by Nerses. Simple page references thus, p. 13, refer to Dr. Moesinger's work; simple references to chapter and verses thus, vi. 14, refer to the left hand margin of this Appendix; similar references with the prefix "*Diat.*" apply to the English text of the Arabic *Diatessaron*; Arm. Vulg. means the Armenian Vulgate.

Diatessaron.

Moesinger.

- 1** 1 In the beginning was the Word, <and> 3, 4, 5, 168  
 [itself] the Word was with God, and the Word  
 2 was God. The same was in the beginning 5  
 3 with God. All things were made by him;  
 and without him was not anything made.  
 4 And that which was made, by him was life,  
 5 and the life was the light of men. And 5, 6  
 [itself] the light was shining in darkness; and  
 darkness overcame it not.  
 6 But <sup>1</sup> there was in the days of Herod, king 6, 7  
 of Judaea, a certain priest, and his name was  
 7 Zacharias, and his wife Elizabeth. . . . They 7  
 were blameless in all their habitation . . .  
 14,15 thy prayer is heard before God. . . . And 8, 12, 14: 7  
 there shall be joy and gladness unto thee.  
 16 . . . and wine and strong drink he shall not 7  
 18 drink . . . to turn the hearts of *the* fathers 14  
 to *the* children . . . he shall make ready  
 19 for the Lord a perfected people. . . . How 8, 9, 13  
 25 should this be? . . . Elizabeth hid herself 14, 15  
 27 five months . . . in the sixth month . . . 15  
 29<sup>2</sup>Health *be* with thee, thou blessed among 49  
 33 women. . . . the Lord God shall give unto 15, 16

<sup>1</sup> Codex B omits, "But;" the Arm. Vulg. has, "And;" there is no corresponding Greek.

<sup>2</sup> At p. 16 Ephraem cites as a quotation concerning Joseph and Mary: "they were both of the house of David." Moesinger thinks he is referring to *Diat.* i. 28; but Zahn thinks it more likely that he has in view *Diat.* ii. 12, 13, with a slightly different reading from our own. In his Commentary on 2 Tim. ii. 8, Ephraem again cites the same words.

Diatessaron.

Moesinger.

- 1** 36 him the throne of David his father. . . . The 255–6  
 Spirit shall come, and the power of the  
 Highest shall overshadow thee: because that  
 which shall be born of thee, shall surely be  
 37 called *the Son of God*. And Elizabeth thy 15, 16  
 sister hath conceived in her old age; <and> 18  
 39 this is the sixth month with her. . . . Mary 15  
 saith, Behold, I am the handmaid of the  
 Lord: be it unto me according to thy word.  
 40 . . . Mary arose and went (to Elizabeth) . . . 17  
 42, 43 <the babe> leaped for joy. . . . Blessed art 19: 19, 49  
 thou among women, and blessed is the fruit  
 44 of thy womb. <And> whence is this to 17  
 me, that the mother of my Lord should come  
 46 to me? . . . Blessed is she, which believed, 17, 18  
 that there should be a fulfilment of all the  
 words, which were with her from the Lord.  
 47, 49 . . . (Bless the Lord, O my soul.) . . . from 18: 17, 18  
 henceforth all generations shall call me  
 57 blessed. . . . (after three months) she re- 18  
 64 turned to her own house. . . . (The fingers 12  
 wrote on the tablet,) His name *is* John.  
 77 . . . And thou, child, shalt be called the 7  
 prophet of the Highest: thou shalt go before  
 the face of the Lord to prepare his ways,  
 78 to give perfect knowledge of salvation. . . .  
 79 whereby the sun<sup>1</sup> from on high shall appear 20, 30  
 80 unto us, <to give light to them>, which  
 sat in darkness and in the shadow of death,  
 <and> to guide our feet into the way of  
 peace.
- 2** 1 The generation of Jesus Christ was on this  
 wise: When his mother Mary was espoused  
 to Joseph, and before she was given to a  
 husband,<sup>2</sup> she was found with child of the

<sup>1</sup> “Sun;” so in the Arm. Vulg. here. At p. 30 Ephraem quotes it thus: “The sunrise from on high shall give light.” Cod. B reads, “hath appeared.” After “unto us” Cod. A adds, “to lighten our darkness.”

<sup>2</sup> “She . . . husband” differs from the Arm. Vulg.

Diatessaron.

Moesinger.

- 2** 2 Holy Ghost. Joseph, because he was a just 22  
 man, was not<sup>1</sup> willing to make Mary a public  
 example, and was minded to put her away  
 3 quietly. . . . (the) angel appeared unto him, 22-3  
 and saith, Fear not to take Mary. . . .  
 5, 6 (Isaiah the prophet, that he saith,) Behold, 22  
 7 the virgin shall conceive . . . he took her. 25  
 8 . . . He dwelt with her in purity,<sup>2</sup> until 23, 25-6  
 11 she brought forth the first-born. . . . They 26  
 were written,<sup>3</sup> each in his own city. . . .  
 19 Unto you is born this day a Saviour, who is 27  
 22 the Anointed of<sup>4</sup> the Lord. . . . Glory to 27, 63  
 God in the highest, and peace on earth, good  
 31 hope<sup>5</sup> to the sons of men. . . . Every first- 25  
 born, that openeth the womb, shall be called  
 34 holy to the Lord. . . . And it was revealed<sup>6</sup> 226  
 unto him by the Holy Ghost, that he should  
 not taste<sup>7</sup> death, until he should see the  
 36 Lord Christ. . . . He took up (our Lord)  
 37 into his arms . . . and said, Lord, now 28, 226  
 lettest thou thy servant depart in peace  
 38 according to thy word. . . . Behold, mine 28  
 39 eyes have seen thy mercy, which thou hast  
 42 prepared before all Gentiles.<sup>8</sup> . . . Behold, 28, 119  
 this *child* standeth for falling and for rising  
 43 again, <and> for a sign of contradiction even 28-9, 269  
 in thine own soul: thou shalt cause a sword  
 to pass away.<sup>9</sup>

<sup>1</sup> Cod. B has, “and was not.” “Quietly,” as in the Curetonian Syriac.

<sup>2</sup> So in the Curetonian Syriac; the Arm. Vulg. has, “He knew her not.”

<sup>3</sup> For “were written” the Arm. Vulg. has, “entered into the census.” For ver. 12, 13, see note at i. 29.

<sup>4</sup> This reading is found in the Jerusalem Syriac.

<sup>5</sup> This is supported by Aphraates and the Arabic. Cf. *Diat.* ii. 22. Cod. A has words which may mean, “hope of good things to the sons of men,” or, “hope to the good sons of men.”

<sup>6</sup> Lit. “he received warning;” but the same as the Arm. Vulg.

<sup>7</sup> Cod. B has, “see.”

<sup>8</sup> Arm. Vulg. has, “peoples.” Eusebius, *On the Psalms*, p. 223, has, “Gentiles.”

<sup>9</sup> So Cod. B; the text in Cod. A is corrupt. The reading as here given,

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3 3, 8<sup>1</sup> . . . Jerusalem was moved . . . I also 208:30, 31  
 11 will come *and* worship him. . . . and they 31  
     opened their treasures, and presented unto  
     him an offering,<sup>2</sup> gold, and myrrh, and frank-  
 12 incense. And they were warned in a vision, 30  
     that they should not return to (him). . . .  
 15 Then was fulfilled the true word, which was 32, 36  
     spoken by the prophet, *who* saith, Out of  
 16 Egypt will I call my son. And when 32, 34  
     Herod saw that he was mocked of the wise  
     men, he was exceeding wroth, and sent *and*  
 17 slew every infant child. . . . The word was 32  
     fulfilled, which was spoken by Jeremiah the  
 18 prophet. In Rama a voice was cried<sup>3</sup>; 32-4  
     Rachel was weeping for her sons, because  
 23 they were not. . . . He shall be called a 36  
 32 Nazarene. . . . Behold,<sup>4</sup> I and thy father, 24, 40  
     sorrowing *and* grieving, were going about and  
 33 seeking thee. . . . I must be in my Father's 40  
 35 house. . . . (she) kept everything in her 52  
 50 heart. . . . He came unto his own, and his 5  
 53 own received him not. . . . And the Word 6, 37  
 56 was made flesh, and dwelt in us. . . . For 7, 36, 55  
     the law was given by Moses; grace and  
     truth<sup>5</sup> came by Jesus.

4 1 No man hath been able to see God at any 3

which is supported by Ephraem's comments, is apparently the result of some confusion in the Syriac. Ephraem adds, as from "the Greek," "thoughts from many hearts shall be revealed." At p. 269 the passage is quoted quite differently, "and through thine own soul altogether shall a sword pass."

<sup>1</sup> At p. 162 there is a reference to iii. 5, but not a quotation. Ephraem there speaks of the scribes as saying, "out of the town of Bethlehem shall he arise."

<sup>2</sup> So in the Curetonian Syriac. In the Arm. Vulg. "offerings;" so here in Cod. B.

<sup>3</sup> In the Arm. Vulg. "lamented."

<sup>4</sup> Ephraem, by a curious displacement, comments on this section immediately before *Diat. iv. 12*.

<sup>5</sup> In one passage (p. 36) Ephraem, instead of "grace and truth," has, "and the truth of it," i.e. of the law; Cod. B, however, has, "and the truth of them," i.e. of the signs already mentioned in his remarks.

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time; but the Only-begotten, which is in<sup>1</sup>  
 the bosom of the Father, he declared to us  
**4** 2 concerning him. The Jews sent unto John, 37  
 3 and say unto him, Who art thou? He  
 confessed *and* saith, I am not the Christ.  
 4 They say unto him, Art thou Elijah? He 37-8  
 10 saith, No. . . . and the latchet of his shoes 41, 192  
 12 I am not worthy to bear. . . . And John 40, 101  
 17 was clad in raiment of hair. . . . God is 40  
 able of these stones to raise up children unto  
 18 Abraham. . . . Behold, the axe is come to 39  
 25 the root of the trees. . . . I am not worthy 99  
 29 to unloose the latchet of his shoes. . . . And 41  
 Jesus himself was about thirty years of age  
 at the time when he came<sup>2</sup> to be baptized of  
 30 John. . . . Behold, this is the Lamb of God; { 41, 43, 99, 101,  
 this is he that cometh<sup>3</sup> to take away the sin 103, 208, 238  
 31 of the world. . . . After me shall come a 192  
 33 man, who [indeed] is before *me*. . . . I have 99, 104  
 34 need to be baptized of thee. . . . Suffer it 41-2  
 now, that we may fulfil all righteousness.<sup>4</sup>  
 38,39 . . . This is my beloved Son.<sup>5</sup> . . . (John 99: 128  
 bears record,) I saw the Spirit in the likeness  
 of the body of a dove, that it descended, and  
 40 rested upon him. <And> I knew him not: 155  
 but he that sent me . . . the same said unto 151  
 43 me. . . . Immediately the Holy<sup>6</sup> Spirit took 42-3

<sup>1</sup> "In :" so the Arm. Vulg.; but immediately below Ephraem gives, as a quotation, "He was begotten from the bosom of his Father."

<sup>2</sup> "When he came" implies a variant *ἐρχόμενος* for *ἀρχόμενος*. Cf. Clem. Alex. p. 407, and Iren. p. 148, as quoted by Tischendorf.

<sup>3</sup> So at p. 41, but the form of the quotation varies elsewhere.

<sup>4</sup> The word is in the plural, as in the Arm. Vulg.

<sup>5</sup> Ephraem's comment (p. 43), "By the shining of the light which was upon the waters, and by the voice which came from heaven," etc., shows that he was acquainted with the story of the fire on the Jordan, which is found in two Old Latin MSS., but leaves it uncertain whether he learnt it from the *Diatessaron* or from other sources. It is not in the Arabic.

<sup>6</sup> So Cod. D at Mark i. 12; cf. Peschito and the Curetonian Syriac at Matt. iv. 1.

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- and led him out into a desert, to be tempted*
- 4** 44 by Satan. . . . And after forty days,<sup>1</sup> that he 44  
 45 fasted, he hungered. . . . If thou be the Son 44–7  
 of God, command these stones, that they be  
 46 made bread. . . . Man shall not live by bread 46  
 alone, but by every word that proceedeth out  
 47 of the mouth of God. . . . He brought *him* 44  
*and took him and* set him on a corner of  
 48 the temple, <and> saith unto him, Cast thy- 44, 47  
 self down,<sup>2</sup> for it is written, They shall keep  
 thee, lest at any time thy foot be dashed  
 50 against a stone. . . . Again the devil brought 45  
 him *and took him* into an exceeding high  
 51 mountain . . . and saith unto him, The king- 45, 47  
 doms and the glory of them will I give thee.<sup>3</sup>  
 All these kingdoms are mine; to me it hath 45  
 been given: I have authority over all this.  
 52 Thou shalt fall upon thy face, and humbly  
 worship me.
- 5** 1, 2 . . . Get thee behind *me*, Satan, . . . he 49  
 3 departed from him for a time. . . . Angels  
 5 came and ministered unto him. . . . Behold, 197  
 10 the Lamb of God.<sup>4</sup> . . . We have found 50.  
 15 Christ. . . . Can it be, that any good thing  
 16 should come out of Nazareth? . . . Behold,  
 indeed a scribe, an Israelite, in whom is no  
 19 guile. . . . If thou shalt believe, thou shalt 185  
 22 see greater things than these.<sup>5</sup> . . . there 52

<sup>1</sup> Omitting, “and forty nights;” see note to *Diat.* iv. 44.

<sup>2</sup> Lit. “from above down.”

<sup>3</sup> Ephraem cites these passages in a different order from the Arabic, thus: (p. 45) “Mine are all these kingdoms. . . . To me it hath been given. . . . I have authority over all this. . . . Thou shalt fall upon thy face and humbly worship me.” . . . (p. 47) “The kingdoms and the glory of them will I give thee.”

<sup>4</sup> Ephraem alludes to this event as follows (p. 99): “When, it says, his other disciples heard that he was speaking concerning our Lord, and they saw Him, they left John without sorrow and followed him.”

<sup>5</sup> See note to *Diat.* v. 20.

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was a marriage-feast<sup>1</sup> in Cana of Galilee.  
**5** 24 . . . his mother saith unto him, Son,<sup>2</sup> they  
 25 have no wine here. Jesus saith unto her,  
 Woman, what have I to do with thee? my  
 26 time has not come on. She saith unto the  
 servants, Whatsoever my son saith unto you,  
 31 do . . . Every man setteth on first the good 55  
 wine, and then that which is worse.<sup>3</sup> . . .  
 32 (For a beginning of his signs he made wine). 132  
 35 . . . he<sup>4</sup> entered, as his custom was, into 129  
 their synagogues on the sabbath day.<sup>5</sup> . . .  
 43, 53 The times are fulfilled. . . . we have toiled 57: 59  
 55 all the night.<sup>6</sup> . . . they beckoned unto their 59  
 partners.  
**6** 5 . . . His disciples were baptizing. . . . 58  
 13 He *must* increase, but I *must* decrease.<sup>7</sup> . . . 30, 105  
 17 And not by measure gave he to his Son.<sup>8</sup> 105  
 38 The land of Zabulon and Nephthali, the 6  
 way of the sea, and the passage of the  
 39 river Jordan, Galilee of the Gentiles. A 6, 51  
 people which sat<sup>9</sup> in darkness, saw a great  
 42 light. . . . Thou art the Holy One of God. 113  
 50 . . . the sun did set. . . . 122  
**7** 16 . . . Our Lord saw their faith, *and* saith 59, 60  
 28 unto him, Thy sins be forgiven thee. . . . The 61  
 Pharisees and scribes murmur and say, Why  
 do ye eat and drink with publicans and  
 29 sinners? . . . They that are whole have no  
 need of a physician, but they that are sick.  
 30 . . . And I came not to call the righteous, but  
 32 sinners. . . . The companions of the bride-

<sup>1</sup> As in the Arm. Vulg.: Ephraem (p. 53) says: "The Greek writes, He sat down and the wine failed."

<sup>2</sup> "Son" is found in the Old Latin versions *e* and *l*, and in Amb.

<sup>3</sup> Lit. "the bad;" but the same is in the Arm. Vulg.

<sup>4</sup> Cod. B has, "after these things he entered," etc. Cf. Appendix IX.

<sup>5</sup> This clause is quoted by Ephraem immediately after xvii. 37.

<sup>6</sup> Ephraem also mentions the "two ships."

<sup>7</sup> Lit. "To him to increase, and to me to decrease."

<sup>8</sup> Cod. B has, "sons."                   <sup>9</sup> At p. 51 Ephraem has, "walked."

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groom cannot fast, while the bridegroom is  
**7** 37 with them. . . . began to pluck the ears,  
 38 to rub and to eat. . . . Behold, thy disciples  
 do on the sabbath day that which is not  
 39 lawful to do. . . . Have ye never read what 148  
 40 David did, how he ate the shewbread, which  
 it was not lawful for him to eat, neither for  
 41 them that were with him. . . . The sabbath 62  
 42 was made for man . . . their priests in the  
 temple break the sabbath, and are blame-  
 45 less. . . . Therefore the Son of man is lord 148  
 of the sabbath.

**8,14,17** Thou art<sup>1</sup> the Son of God . . . much<sup>2</sup> 235: 83  
 power was going forth from him, and was  
 26 healing all. . . . Jesus lifted up his eyes on 62  
 27 them, and began to say, Blessed are the 62, 64  
 28 poor in their spirits. . . . Blessed are they 63  
 that weep; for they shall laugh.<sup>3</sup> . . .

29,30 Blessed are the meek.<sup>4</sup> . . . Blessed are they 62: 63  
 that hunger and thirst after righteousness.  
 32 . . . Blessed are they that are pure in *their* 63  
 33 hearts; for they shall see God. Blessed are  
 the peacemakers; for they shall be called  
 34 sons of God. Blessed are they that are  
 persecuted for righteousness' sake. . . .  
 36 Rejoice ye, and be exceeding glad; for great 64  
 is your reward in heaven, and in that day  
 37 rejoice. . . . Woe unto you, *that are* rich:  
 40,41 . . . Ye are the salt of the earth. . . . Ye  
 43 are the light of the world.<sup>5</sup> . . . Let your 219  
 light shine before men, that they may see  
 your good works, and glorify your Father,

<sup>1</sup> Cod. B has, "the Christ, the Son of God."<sup>2</sup> So in the Arm. Vulg. Ephraem prefaces this with, "But the evangelist writes."<sup>3</sup> So in the Arm. Vulg. Cf. Matt. v. 4 and Luke vi. 21.<sup>4</sup> Ephraem quotes this beatitude before the preceding one, as if his Diatessaron had it in the order of the Curetonian Syriac and Aphraates.<sup>5</sup> Ephraem puts this clause just before "Ye are the salt of the earth;" but he has probably altered the order to suit his previous remarks.

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Moesinger.

- 8** 46 which is in heaven. . . . I am not come to 64, 170  
 destroy the law or the prophets, but to  
 48 fulfil.<sup>1</sup> . . . And whosoever shall break one 65  
 49 of the commandments.<sup>2</sup> . . . Except your 65, 66  
 righteousness be found more than that of the  
 scribes and Pharisees, ye cannot enter into  
 50 the kingdom of heaven. This ye have 66  
 heard, that it was said: Do not kill; for he  
 51 that killeth is in danger of judgment. But 66, 68  
 I say unto you: He that calleth his brother  
 52 senseless.<sup>3</sup> . . . When thou hast offered thy 65  
 gift upon the altar, leave thy gift and go,  
 57 be reconciled.<sup>4</sup> . . . Ye have heard that it 66  
 58 was said: Do not commit adultery. But  
 I say unto you: Whosoever looketh and  
 lusteth, hath committed adultery.<sup>5</sup> . . .
- 9** 6 Ye have heard that it was said: An eye 9, 69  
 7 for an eye.<sup>6</sup> . . . But I say unto you: Re- 69  
 sist not evil<sup>7</sup> at all; <but> he that smiteth <sup>{65, 69, 70,</sup>  
 thy cheek, offer to him the other side also. <sub>{133, 223}</sub>
- 32 . . . Our Father, which art in heaven. . . . 271  
 40 But thou, when thou fastest, wash thy face, 71  
 41 and anoint thine head;<sup>8</sup> <that> thou ap-  
 pear not unto men to fast . . . thy Father,  
 which seeth in secret, shall reward thee openly.
- 42, 46 Fear not, little flock. . . . Where your 127:72, 170

<sup>1</sup> Ephraem shortly after quotes Luke xvi. 17 as if it followed at this point; but as the Arabic has at viii. 47 the similar passage Matt. v. 18, and places the former at xiv. 9, near where Ephraem places Luke xvi. 16, that was probably the order in Ephraem's *Diatessaron*.

<sup>2</sup> Ephraem adds, "of the New Testament," as if these words formed part of the *Diatessaron*.

<sup>3</sup> At p. 68 Ephraem has, "that saith to his brother, Vile or senseless *one*." The word here rendered "senseless" is that used for "Raca" in the Arm. Vulg.

<sup>4</sup> Cod. B, "first be reconciled."

<sup>5</sup> Ephraem here adds, "If thy hand or thy foot offend thee;" but cf. note at xxv. 18.

<sup>6</sup> Ephraem (p. 65) quotes twice, "a blow for a blow," as if it formed part of the text before him. Cf. *Ep. Polyc.* 2, *γρόνθον ἀντί γρόνθου*.

<sup>7</sup> Lit. "the evil," as in the Arm. Vulg.

<sup>8</sup> The same transposition of these clauses is found in the Arabic.

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treasure is, there will your hearts be also.

**9** 48 . . . If the light that is in thee be darkness. 72

**10** 13 . . . Judge not, that ye be not judged;<sup>1</sup>  
forgive, and it shall be forgiven you. Con-

16 demn<sup>2</sup> not. . . . He that hath, to him shall 72-3  
be given: and he that hath not, from him  
shall they take even that which he thinketh<sup>3</sup>

18 he hath. . . . There is no disciple better<sup>4</sup> 223

21 than his master. . . . Give not that which 73

31 is holy<sup>5</sup> to the dogs. . . . Whatsoever ye 224

would that the sons of men should do unto

33 you, even so also do ye. . . . Strait is the 263

34 gate, . . . who come to you in lambs' clothing, 94

and inwardly they are ravening wolves. . . .

43 I know you not. . . . 97, 216

**11** 5,6 He came with the elders of the people, 74

and besought him (that he would not dis-

9 dain to come and save his servant. And

10 when he undertook to go,) he saith unto

him, Lord, trouble not thyself, but say it by

12 a word,<sup>6</sup> and he shall be healed. . . . And,

when he heard this, he marvelled. . . . I

have not found so great faith even in any one

14 in Israel. . . . They shall go forth into outer

25 darkness.<sup>7</sup> . . . I also<sup>8</sup> will follow thee. . . .

26 Foxes have their resting-places;<sup>9</sup> and the

Son of man hath no place where to lay his

<sup>1</sup> A different word is used in the second place, which may also mean "condemned;" but it is not the same as in "Condemn not."

<sup>2</sup> The same word as in the Arm. Vulg. (Luke vi. 37).

<sup>3</sup> Cf. Luke viii. 18, margin, and the Revised Version. See also xlivi. 37.

<sup>4</sup> So in the Arm. Vulg. at Luke vi. 40. Cod. B has, "greater than the master."

<sup>5</sup> Lit. "holiness;" but the same as in the Arm. Vulg.

<sup>6</sup> Or, "speak with a word."

<sup>7</sup> This is followed by, "The virgin's son met the son of the widow," showing that the raising of the widow's son at Nain followed here in Ephraem's copy, as it does in the Arabic.

<sup>8</sup> So in the Arm. Vulg. at Matt. viii. 19. Cod. B omits, "also."

<sup>9</sup> Or, "dens"—not the same word as in the Arm. Vulg.

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Moesinger.

- 11** 35 head . . . he rebuked the wind, and it 75  
 47 ceased. . . . And the devils began to be-  
 seech him, that he would not drive them  
 out of that place, and would not send them  
 49 into Gehenna before the time . . . and,  
 when they had entered into the swine, im-  
 mediately they choked them.
- 12** 3 . . . he sent (the man) away, saying, 76  
 4, 13 Go *and* preach . . . fearing and trembling 90  
 behind him, she touched the fringe of his  
 15 garment . . . and she knew in herself, that 84  
 16 she was healed of her plague. . . . Who 78, 81  
 17 touched my clothes? . . . multitudes sur- 77,80,86,89  
 round thee and press thee, and sayest thou,  
 18 Who touched me? . . . I know that some 81, 83, 88  
 one hath touched me, <for> I know that  
 much<sup>1</sup> power hath gone forth from me. . . .  
 19 But when she saw that this also was not 80  
 21 hid from him . . . Go in peace: thy faith  
 23 hath made thee whole . . . believe, and thy 88, 89  
 30 daughter shall live<sup>2</sup> . . . and he com- 90  
 43 manded to give her food to eat. . . . He  
 sent them forth two *and* two after his own  
 44 likeness.<sup>3</sup> . . . Go not into the way of the 91  
 45 Gentiles<sup>4</sup> . . . to the lost sheep of the  
 47 house of Israel . . . freely ye have received,  
 48,49 freely also<sup>5</sup> give. Possess<sup>6</sup> no gold <nor>  
 50 silver . . . a staff . . . no shoes, no stick,<sup>7</sup>  
 52 but sandals. . . . Into whatsoever house ye 63, 92  
 54 enter, first say, Peace<sup>8</sup> to the house . . . shake 93

<sup>1</sup> "Much power" differs from the Arm. Vulg. here; but cf. viii. 17 and note.

<sup>2</sup> This clause must have occurred earlier in Ephraem's *Diatessaron*, as he distinctly implies (p. 88) that the woman heard it before her cure.

<sup>3</sup> Cf. xv. 15.

<sup>4</sup> The mention of Samaritans also is implied at p. 95.

<sup>5</sup> So in the Arm. Vulg.                   <sup>6</sup> So in the Arm. Vulg. of Matt. x. 9.

<sup>7</sup> Cf. note to *Diat.* xii. 49.

<sup>8</sup> At p. 92 Cod. B has, "give peace," or "salutation" (the Armenian does not distinguish between these two words here).

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- 12** 55 off the dust of your feet. . . . It shall be 94  
more tolerable for the land of Sodom.<sup>1</sup> . . .
- 13** 1 Now, behold, I send you forth as lambs<sup>2</sup> 91  
in the midst of wolves; be ye then innocent 94  
2 as doves, and wise as serpents.<sup>3</sup> Beware of  
men: . . . they will deliver you up. . . .
- 8 Into whatsoever city ye enter, and they re-  
ceive you not, remove<sup>4</sup> from thence into  
another city; and, if from that they per- 94, 95  
secute you, flee into another city. If from 94  
this land they shall persecute you, go ye  
into another. Verily I say unto you, ye 95  
shall not be able to finish<sup>5</sup> all the cities, until
- 12 I come to you. . . . What I say unto you in 96  
darkness, that say ye in light; <and> what  
ye hear in the ear, that preach ye upon the
- 13 housetops. . . . Be not afraid of them 95–6, 230–1  
which kill the body, but are not able to kill
- 15 the soul. . . . Two sparrows are sold for a 97  
farthing; and one of them doth<sup>6</sup> not fall on
- 18 the ground without your Father . . . him
- 19 will I confess<sup>7</sup> before *my* Father. . . . He 97, 228  
that denieth me, him will I deny. . . .
- 20 Think not that I am come to send peace 97
- 22 on earth . . . a sword. I am come to set  
a man at variance against *his* father. . . .
- 26 He that will find his life<sup>8</sup> shall lose it: 98  
<and> he that loseth his life<sup>8</sup> for my sake

<sup>1</sup> Lit. “of the Sodomites,” as in the Arm. Vulg.<sup>2</sup> So in the Arabic, and in the address to the Seventy, Luke x. 3; Cod. B has, “sheep.”<sup>3</sup> Note the change of order here.<sup>4</sup> The Armenian word here is the same as in Luke x. 7, “go not from house to house;” but it may be a mistake for “flee,” as the Armenian words are nearly alike. In the second clause Cod. B has again “remove” for “flee.”<sup>5</sup> Lit. “exhaust,” as in the Arm. Vulg.<sup>6</sup> Cod. B, “shall.”<sup>7</sup> Lit. “I will give thanks concerning him.” The Arm. Vulg. has, “confess.”<sup>8</sup> Or, “soul.”

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shall find it. He<sup>1</sup> that loveth me not  
**13** 27 more than his own life.<sup>2</sup> . . . He that re- 91  
 32 ceiveth you receiveth me.<sup>3</sup> . . . Mary came<sup>4</sup> 98  
 33 and sat at Jesus' feet . . . carest thou not  
 for me? speak to my sister, that she help  
 35 me. . . . hath chosen the good part . . . not  
 39 be taken away from her. . . . Art thou 99, 101  
 he that should come, or look we for another?

42 . . . Go and tell John what ye have seen.<sup>5</sup> 100  
 Behold, the blind see, and the lame walk,  
 and the lepers are cleansed, and the deaf  
 43 hear, and the dead<sup>6</sup> are raised. . . . Blessed  
 is he, whosoever shall not be offended in  
 44 me. But when the apostles<sup>7</sup> of John were  
 departed, he began to say unto the people  
 concerning John, What went ye out to see 101  
 in the wilderness? a reed shaken with the  
 45 wind? or a man adorned in soft<sup>8</sup> raiment?  
 Such are found<sup>9</sup> in the chambers of kings.

46,47 . . . he is more than the prophets. . . . Be- 101: 102  
 hold, I send my messenger<sup>10</sup> before thee. . . .

**14** 1 Verily I say unto you, that there hath 7,103, 104, 107  
 not arisen among them that are born of  
 women a greater than John . . . but he 103  
 that is less in the kingdom of heaven is  
 5 greater than he. . . . The law and the 42, 104  
 prophets *were* until John: henceforth the 57  
 9 kingdom of heaven<sup>11</sup> is preached. . . . It 65  
 is easier<sup>12</sup> for heaven and earth to pass

<sup>1</sup> This clause does not occur in our Gospels exactly in this form; but it is found in Aphraates; cf. Luke xiv. 26.

<sup>2</sup> Or, "soul."

<sup>3</sup> Cf. note at xv. 32.

<sup>4</sup> Cf. *Diat.* xiii. 32, note.

<sup>5</sup> Ephraem says expressly, "not what ye have heard."

<sup>6</sup> This clause is not in the Arabic. Ephraem, however, speaks of it as closing the list like a seal; and he omits, "to the poor the gospel is preached."

<sup>7</sup> Different from the Arm. Vulg., which has "messengers."

<sup>8</sup> Lit. "garments of delicacy," as in the Arm. Vulg.

<sup>9</sup> Lit. "go about."

<sup>10</sup> Or, "angel."

<sup>11</sup> Cod. B, "of God."

<sup>12</sup> See note at viii. 46.

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away, than for one tittle to fall from the  
**14** 17 law. . . . He through Beelzebul, the prince 160  
 24 of the devils, casteth out devils.<sup>1</sup> . . . No 44  
 man can enter into a strong man's house,  
 and spoil his treasures, except he first bind  
 the strong man, and then he may spoil his  
 29 treasures. . . . shall be guilty of the 111  
 30 nal sin.<sup>2</sup> . . . An unclean spirit is in him. 113  
 31 . . . Whosoever shall speak a word against<sup>3</sup> 112  
 the Son of man, it shall be forgiven him:  
 but whosoever shall speak against<sup>3</sup> the  
 Holy Ghost, it shall not be forgiven him, 111, 112  
 neither<sup>4</sup> in this world, nor in that. . . .  
**41** They brought unto him a certain man pos- 113  
 sessed with a devil, deaf and dumb and  
 blind; <and> he healed him, and caused  
 him to hear;<sup>5</sup> to speak, and to see. . . .  
**48** This man, if he were a prophet, how knew  
 he not of what manner of works this woman  
**15** 2 is, that is,<sup>6</sup> that she is a sinner? . . . A 114  
 certain man, that was a creditor, had two  
 debtors: the one owed five hundred pence,  
 5 and the other fifty. . . . he said unto Simon  
 the Pharisee: I entered into thine house;  
 and thou gavest me no water for my feet.  
 6 . . . A kiss of greeting thou gavest me not;  
 and she, behold, since the time she came in,  
 8 hath not ceased to kiss my feet. . . . And  
 therefore her sins, *which are* many, shall be  
 forgiven her; for she loved much;<sup>7</sup> for he,

<sup>1</sup> So in Cod. A, as in the Arm. Vulg. But Cod. B and the margin of Cod. A have, "This is Beelzebul, the prince of the devils: he casteth out the devils." At p. 75, where there is a brief allusion to this passage, the MSS. are again at variance.

<sup>2</sup> Cf. the Revised Version at Mark iii. 29.

<sup>3</sup> Lit. "concerning," as in the Arm. Vulg.

<sup>4</sup> In two out of three places it is literally, "neither here nor there."

<sup>5</sup> Cf. the Curetonian Syriac.

<sup>6</sup> Cod. B omits, "that is."

<sup>7</sup> Cod. B omits, "for she loved much."

Diatessaron.

Moesinger.

to whom little is forgiven, loveth<sup>1</sup> little . . .

**15** 15 (He chose seventy and two<sup>2</sup> and sent them 160  
forth from himself.) he sent them two and 115  
20 two after his own likeness. . . . <And> if 105  
a son of peace is there, it shall rest upon  
him;<sup>3</sup> but if not, your peace shall return to  
30 you. . . . If the mighty works had been 230  
done in Sodom, which have been done in  
thee, it would have remained<sup>4</sup> until now.  
32 . . . he that rejecteth you, rejecteth me.<sup>5</sup> 94  
34 . . . I beheld Satan, that he fell as lightning 116  
35 from heaven. Behold, I gave unto you  
power to tread on serpents and scorpions  
36 and all the power of the enemy . . . rejoice 206  
not, that the spirits are subject unto you;  
but rejoice, that your names are written in  
37 heaven among the angels. . . . In that time 216  
and in that hour Jesus rejoiced in his spirit.  
. . . I thank thee, heavenly Father,<sup>6</sup> that 116 : 117  
thou hast hid these things from the wise  
and from the prudent, and hast revealed  
38 them unto babes . . . no man knoweth the 117, 216  
Father, but the Son, and<sup>7</sup> no man knoweth  
39 the Son, but the Father. . . . Come unto 117, 127  
me, all ye that labour and toil, and that  
have heavy burdens, and I will refresh<sup>8</sup> you.

<sup>1</sup> Cod. B has, "will love."

<sup>2</sup> Ephraem elsewhere (p. 59) says: "the mystery of the seventy-two," showing that his *Diatessaron* had that number instead of seventy. Cf. *Diat.* xv. 15, note.

<sup>3</sup> Cod. A omits, "it shall rest upon him." This passage may have occurred at xii. 52 in Ephraem's copy.

<sup>4</sup> Lit. "been an inhabited place."

<sup>5</sup> This clause is quoted by Ephraem in connection with the Mission of the Twelve. It may have occurred so in his *Diatessaron*, perhaps as a continuation of xiii. 27.

<sup>6</sup> Ephraem adds, "The Greek says, I thank thee, O God the Father, Lord of heaven and earth." Marcion's Gospel had simply, "I thank thee, Lord of the heaven," leaving out the allusion to earth, as Tatian seems to have done.

<sup>7</sup> Shortened at p. 117, "neither the Son, but the Father."

<sup>8</sup> Or, "give you rest."

Diatessaron.

Moesinger.

- 15** 40 . . . learn of me, for I am meek and lowly 63  
     in heart<sup>1</sup>; and ye shall find rest unto your  
     43 souls. . . . He that hateth not his own life 118  
     45 cannot be my disciple. . . . Who is there  
     of you, who willetteth to build a tower, and  
     doth not first sit down, and count the cost  
     thereof? . . .
- 16** 1 . . . we would see signs from thee. . . .  
     2 This generation is an evil and adulterous 118, 119  
     generation; it seeketh after a sign, and  
     there shall no sign be given to it, but the  
     4 sign of Jonah the prophet. . . . For, as 118, 230  
     Jonah was three days and three nights in  
     the belly of the fish,<sup>2</sup> so shall<sup>3</sup> the Son of 119  
     man be three days and three nights in the  
     5 heart of the earth. The queen of the south 120  
     6 shall condemn it. . . . The men of Nineveh 119  
     7 . . . But the unclean spirit, when it goeth 120  
     out of a man, (went) about through dry 121  
     places, to seek rest, (but found) none. . . .  
     I will return to my former house. . . . 122  
     9 The unclean spirit goeth *and* taketh seven 120, 121  
     others, his companions, who are more wicked  
     than himself, and they come *and* dwell in  
     him; and the last *state* of that man becometh  
     10 worse than the first. So shall it be also 120, 122  
     11 unto this generation. . . . Blessed is the 122–3  
     12 womb that bare thee,<sup>4</sup> . . . blessed are they 123  
     that hear the word of God and keep it. . . .  
     15 Behold, thy mother and thy brethren seek 122  
     20 thee. . . . (the) women (who went) with 120  
     him, who had been healed of diseases and  
     unclean spirits; Mary Magdalene, out of  
     21 whom he had cast seven devils, and Joanna,

<sup>1</sup> Cod. A omits, “in heart.”      <sup>2</sup> Not the word used in the Arm. Vulg.<sup>3</sup> Cited as, “must enter into,” in the first instance (p. 118), but three times afterwards as, “shall be in.”<sup>4</sup> Cod. B adds at p. 122, “and the paps which gave thee suck,” as in the Arm. Vulg.

Diatessaron.

Moesinger.

- the wife of Chuza, Herod's steward, and  
**16** 24 Susanna. . . . Behold, a sower went forth 124  
 25 to sow *his* seed; and in his sowing some fell  
 26 by the wayside . . . And some fell on rocky  
 28 ground . . . And some fell among thorns  
 29 . . . And other fell on fertile<sup>1</sup> and good  
 30 ground . . . He that hath ears to hear, let 72, 123  
 36 him hear. . . . The heart of this people is 113  
 waxed gross: they have made heavy their  
 ears; and they have shut their eyes, that  
 they should not see with their eyes, and  
 should not hear with their ears . . .  
 39 prophets and righteous men and kings<sup>2</sup> have 155  
 43 desired . . . That, which fell by the way- 124  
 44 side . . . And that, which was upon rocky 125  
 48 ground. . . . But the good and fertile land  
 . . . thirtyfold and sixtyfold and a hundred- 126  
 50, 51 fold . . . he knoweth not. For<sup>3</sup> the earth  
 of itself bringeth forth fruit.  
**17** 4 . . . Sir, didst not thou sow seeds of  
 holiness<sup>4</sup> of corn in thy field? from whence  
 5 then came<sup>5</sup> tares? He saith unto them, 127  
 10 That is the work of an enemy. . . . Again  
 the kingdom is like a grain <of mustard  
 11 seed> . . . for it is less than all seeds . . .  
 12 And when it groweth, it increaseth *and* be-  
 cometh a tree, and becometh greater than  
 all herbs; and the birds of heaven come and  
 13-15 dwell in its branches. . . . (Again he com- 128  
 pared it to leaven, which was mixed with  
 20 meal.) . . . He that sowed the seeds of corn 174  
 21 of holiness,<sup>6</sup> he is the Son of man . . . and

<sup>1</sup> Lit. "fat;" the Arm. Vulg. has, "good and fat." Cf. ver. 48 and the Curetonian Syriac.

<sup>2</sup> Cod. B, "prophets and kings and righteous men."

<sup>3</sup> Cod. B, "he knoweth not that," etc., as in the Arm. Vulg.

<sup>4</sup> A Syriac expression for "holy seeds of corn." Cf. ver. 20.

<sup>5</sup> Cod. B has, "hath it."

<sup>6</sup> Cf. note at ver. 4. Cod. B, "the seeds of holiness of corn."

Diatessaron.

Moesinger.

- the seed of good *things are* the children of  
**17** 24 the kingdom . . . he will cleanse the house 211  
 of his kingdom from everything that offends.<sup>1</sup>  
 30 . . . Again, it is likened unto a net, that is 128  
 cast into the sea, and gathereth into itself of  
 31 every kind . . . (they draw near to) choose<sup>2</sup>  
 37 the best,<sup>3</sup> and cast the bad away. . . . On  
 account of this he came into his own city,  
 and taught them<sup>4</sup> in their synagogues. . . .  
 42,43 Physician,<sup>5</sup> heal thyself. . . . A prophet 129, 130  
 is not acceptable in his own city.<sup>6</sup> . . .  
 45 There were many widows in the house of<sup>7</sup> 130  
 46 Israel . . . and to one of them <Elijah>  
 47 was not sent . . . lepers in the house of<sup>7</sup>  
 48 Israel. . . . He could not do <there> any  
 50 mighty work. . . . They were filled with  
 51 anger . . . they took him out . . . and 129  
 brought him to the side of the mountain  
 . . . and cast him down. . . . 130-1, 212  
**18** 12 . . . (at the dancing of the daughter of 132  
 14 Herodias). . . . Cause to be brought the 131  
 41 head of John the Baptist. . . . Gather up 134  
 the fragments of the tables, that nothing at  
 45 all be lost therefrom. . . . This is of a truth  
 the prophet, of whom it was said that he  
 46 should come into the world. And our Lord  
 . . . went up into the mountain to pray  
 47<sup>8</sup>alone. And when the day was toward

<sup>1</sup> Lit. "every stumbling-block."<sup>2</sup> Cod. B, "gather."<sup>3</sup> Lit. "the good good," as in the Arm. Vulg. and in the Curetonian Syriac. Codex Bezae and many Old Latin MSS. read, "the best."<sup>4</sup> Cod. B omits, "them." Immediately after this clause Ephraem quotes Luke iv. 16; cf. v. 35 and Appendix IX.<sup>5</sup> Just before this clause Ephraem has, "He entered *into Bethsaida*," implying that this took place there. The idea that he may have quoted this from the Marcionite Gospel is not supported by anything that we know of that document; cf. *Marcion's Gospel*, Parker, London. Probably there is some error in the Armenian text at this point.<sup>6</sup> So in the Arm. Vulg.<sup>7</sup> A literal translation of the idiomatic Syriac rendering of "in Israel."<sup>8</sup> Ephraem cites ver. 47 of the Arabic before ver. 46, as if his *Dia-*

Diætessaron.

Moesinger.

**18** 48 evening, his disciples arose and went up into  
a ship, *and* went to go unto Capernaum.

**19** 4,8 . . . It is I, be not afraid . . . of little 135 : 136  
9 faith. . . . When our Lord came and went 136  
up into the ship with Simon, and the winds  
10 rested and ceased. And they . . . came  
and drew near before our Lord, and began  
to worship him and say, Of a truth thou art  
24 the Son of God. . . . What signs<sup>1</sup> doest  
thou,<sup>2</sup> that we may see and believe on thee ?  
25 . . . Our fathers did eat manna in the  
desert, as also it is written, He gave them  
32 bread of<sup>3</sup> heaven to eat. . . . I came not 234  
to do mine own will, but the will of him  
33 that sent me. And this is his will, that,  
whatsoever he hath given me, I should lose  
38 none of it. . . . No man can come to me, 137  
except my Father, which hath sent me, draw  
44 him unto himself.<sup>4</sup> . . . This is the bread,  
which cometh down from heaven, that a man  
45 should eat of it and die.<sup>5</sup> . . . every one  
that eateth of this bread shall live for ever:  
(for the bread of God came down from  
heaven, and is given to all the world.) . . .  
47 Except ye eat his flesh,<sup>6</sup> and drink his blood, 58, 245  
49 there is no life unto you. . . . My flesh is 37  
54 meat. . . . This word is hard, who can hear 125  
it? . . .

**20** 7 . . . (He) saith unto the twelve, Will ye 58

*tessaron* here followed the order of Matt. xiv. 22, 23, instead of S. John's order.

<sup>1</sup> Cod. B has, "sign."

<sup>2</sup> Cod. B adds, "for us."

<sup>3</sup> So in the Arm. Vulg., but perhaps only equivalent to "from" in our Authorised Version.

<sup>4</sup> Cod. B. has, "unto me."

<sup>5</sup> Cod. A omits, "not," as the Curetonian Syriac; but Cod. B has, "not." Ephraem seems to understand this clause of the manna given by Moses in the wilderness, after which all who ate it died.

<sup>6</sup> Paraphrased at p. 245, "if any man taketh not my flesh, he receiveth not life."

Diatessaron.

Moesinger.

**20** 8 also go<sup>1</sup> from me? Simon . . . saith unto  
9 him, . . . We have believed and known  
10, 23 . . . one of you is a devil. . . . God said, 206: 138  
Honour thy father and mother. He that 137  
speaketh evil<sup>2</sup> of his father or his mother,  
let him die the death: and he that blas-  
24 phemeth God, let him be crucified. And ye 138  
say, every one<sup>3</sup> to your father and mother,  
Behold,<sup>4</sup> it is a gift,<sup>5</sup> whatsoever thou mayest  
25 be profited from me. . . . (he) careth not  
henceforth to honour his father and mother.  
36 . . . Every plant, which is not planted by  
my heavenly Father, shall be rooted out.  
42 . . . In the heart arise<sup>6</sup> all thoughts of 63  
49 wickedness. . . . The woman was crying 138  
out and following him, and saying, Have  
50 mercy on me. . . . And he answered her  
53 not at all. . . . It is not good to take the 139  
children's bread, and to cast it to dogs. . . .  
54 Yea, Lord, even dogs eat<sup>7</sup> of the crumbs of 139, 59, 138  
55 their master's<sup>8</sup> table. . . . On this account<sup>9</sup> 139  
I say unto thee, O woman, great<sup>10</sup> is thy  
faith.  
**21** 7, 11 . . . He did all things well. . . . Give 186: 140  
13 me water<sup>11</sup> to drink. . . . The woman saith 140  
14 unto him, Behold, thou art a Jew. . . . He  
saith unto her, If thou knewest him that 141  
said unto to thee, Give me water therefrom<sup>12</sup>

<sup>1</sup> Lit. "Is it that ye also wish to go?"<sup>2</sup> As in the Revised Version.<sup>3</sup> Cf. the Curetonian Syriac.<sup>4</sup> More lit. "Come on, thou."<sup>5</sup> Or, "offering."<sup>6</sup> Lit. "come to be." Cod. B has, "from the heart," as the Arm. Vulg.<sup>7</sup> At p. 59 we have simply, "even the dogs are fed."<sup>8</sup> So in the Arm. Vulg. at Matt. xv. 27. Cod. B has, "the children's," as in the Arm. Vulg. at Mark vii. 28.<sup>9</sup> Cf. Mark vii. 29; but it is also possible to regard these words as part of Ephraem's comment.<sup>10</sup> Lit. "something great."<sup>11</sup> Cod. B omits "water" in one place, and transposes it in another.<sup>12</sup> Cod. B has, "Give me of this water."

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Moesinger.

- to drink, thou wouldest have asked of him.
- 21** 15 . . . The woman saith unto him, Thou, because<sup>1</sup> thou hast no bucket, and the well 17 is deep. . . . He saith unto her, My waters 18 come down from heaven. . . . He that drinketh of this water, that I shall give 19 him, shall never thirst. . . . The woman saith unto him, Sir, give me of that water, that I thirst not, nor come any more to this 20 well<sup>2</sup> to draw water from it. He saith unto her, Go, call thy husband unto me,<sup>3</sup> . . .
- 22 Thou hast had in turn<sup>4</sup> five husbands, and he whom thou now hast is not thy husband. 141, 142
- 23 . . . The woman saith unto him, Sir, thus thou seemest to me,<sup>5</sup> that thou art a prophet. 141
- 24 Our fathers worshipped in this mountain, <and> ye say that in Jerusalem only is the 141–143 place of worship. He saith unto her, Verily I say unto thee, Neither in this mountain nor in Jerusalem shall they worship. . . .
- 27 but true worshippers shall worship<sup>6</sup> in spirit 141, 143
- 29 and in truth. . . . Behold, Christ cometh; and, when he shall come, he will give us all 141
- 30 things. He saith unto her, I that speak 31 unto thee am he. . . . they marvelled, that he was [standing and] speaking with the 140
- 46 woman. . . . They said unto the woman, Henceforth we believe on him not because 142 of thy words, but because we have heard (his teaching, and seen his works, that he is God;) and we have known that this is

<sup>1</sup> So also in the Arm. Vulg.

<sup>2</sup> Cod. B omits, "any more to this well," and reads "hither" instead.

<sup>3</sup> Cod. B omits, "unto me."

<sup>4</sup> Lit. "hast changed," as in the Arm. Vulg.

<sup>5</sup> Cod. B, "thus it seemeth to me;" the Arm. Vulg. has, "it seemeth to me."

<sup>6</sup> At p. 141 Cod. B inserts, "the Father." At p. 143 Cod. A has, "shall worship the Father by the Holy Spirit in truth;" Cod. B omits this passage by homoeoteleuton.

Diatessaron.

Moesinger.

- 21** 49 indeed the true Christ . . . the Galilaeans 130  
 received him.
- 22** 1 . . . Lord, if thou wilt, thou canst heal<sup>1</sup> 143–145  
 2 me. . . . and he stretched forth *his* hand 145  
 5 <and> touched him. . . . (Tell) no man, 143–145  
 <but> go, shew thyself to the priests, and  
 offer a gift,<sup>2</sup> as Moses commanded,<sup>3</sup> for a testi-  
 13 mony unto them. . . . A certain man was there, 145  
 which had been thirty and eight years in his  
 14 infirmity . . . Our Lord saith unto him,  
 15 Wilt thou be made whole? The sick man  
 saith unto him, I have no guardian, that,  
 when the waters are troubled, he may take  
 and bring me down; but while I delay to be 146  
 moved<sup>4</sup> another goeth down before me.<sup>5</sup>
- 16 (He) saith unto him, Arise, take up thy bed 146, 148  
 19 and walk.<sup>6</sup> . . . He that made me whole, 147  
 he said unto me, Arise,<sup>7</sup> take up thy bed  
 20 and walk. They say unto him, Who said<sup>8</sup> 146, 147, 199  
 21 unto thee, Take up thy bed? He saith, I 147  
 know not: for Jesus, when he beheld the  
 multitude of the people, withdrew himself<sup>9</sup>  
 22 from that place. And after a while he saw  
 him, and saith unto him, Thou art made  
 whole, behold, sin no more,<sup>10</sup> lest thou have

<sup>1</sup> Quoted several times, sometimes as “cleanse.”

<sup>2</sup> Or, “sacrifice.”

<sup>3</sup> In one place for “commanded” Ephraem has, “taught thee;” probably his own paraphrase.

<sup>4</sup> Cod. A has, “while I delay to be set in order;” the Arm. Vulg. has simply, “while I delay.”

<sup>5</sup> Ephraem says in his comment, “If they believed that the angel by means of the waters of Siloam healed the sick folk.”

<sup>6</sup> So the passage is first quoted; Ephraem subsequently twice gives, “Stand on thy feet,” and once adds, “to thine house.”

<sup>7</sup> Cod. B omits, “Arise.”

<sup>8</sup> It seems a paraphrase where Ephraem says, “Who bade thee take up thy bed upon thee on the sabbath day?” In narrating the passage in its context he says simply, “They say unto him, But who is he?”

<sup>9</sup> Lit. “slipped away,” or “escaped;” so in the Arm. Vulg.

<sup>10</sup> Lit. “henceforth sin not;” quoted also at p. 146.

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Moesinger.

- 22** 23 need of some one else. And then the man  
departed and told the Jews, It was Jesus  
25 which made me whole. . . . (He) saith unto 147–149  
them, My Father worketh a work unto this  
26 day; on account of this I also work. But 147–148  
the Jews on this account persecuted (the  
Saviour), not only because he healed on the  
sabbath day, but also because he called God  
his Father, and made himself equal with God.  
30 . . . The Father judgeth no man, but hath 151, 213  
given all judgments into the hands of his  
34 Son. . . . As the Father hath life in him- 149  
self, so also hath he given to the Son . . . 149, 150  
35 <and> hath given him authority, that the 150  
Son of man should execute<sup>1</sup> judgment. . . .  
42 Not that<sup>2</sup> I receive witness from men . . . 151  
43, 44 He is the lamp, that burned. . . . For I  
have witness, which is greater than that of  
John . . . the very works, that I do, bear 152  
51 witness of me. . . . if another shall come 210  
in his own name, him ye will believe. . . .  
53, 54 Moses himself is your accuser . . . Moses 151, 152  
wrote of me.
- 23** 29, 32 . . . he saw all things clearly. . . . Who 153 : 153, 156  
do men say [concerning me,] that the Son of  
33 man is?<sup>3</sup> They said unto him, Some say<sup>4</sup>  
that he is Elijah; and some say<sup>4</sup> that he is  
Jeremiah; and some say<sup>4</sup> that he is a pro- 156  
34 phet from among the prophets. . . . But 153  
who say ye [concerning me,] that I am?  
35 Simon saith Thou art Christ,<sup>5</sup> the Son of  
36 the living God. Blessed art thou, Simon.  
37 . . . Thou art a rock . . . and the gates of hell 154 : 153  
39 shall not prevail against thee. . . . Tell no 154

<sup>1</sup> Lit. "judge judgments."<sup>2</sup> So in the Arm. Vulg.<sup>3</sup> Nearly identical with the Arm. Vulg. of Matt. xvi. 13. At p. 156 Ephraem has, "that I am."<sup>4</sup> Lit. "a certain saith."<sup>5</sup> Cod. A has, "the Son Christ, the Son," etc.

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man concerning me, that I am Christ. . . .

**23** 40 Behold, we go up to Jerusalem; and all 65, 154  
things are fulfilled, that have been written  
concerning me; for the Son of man must be 230

41, 42 crucified, and die, and rise again. . . . This 154-6, 229  
43 be far from thee, Lord<sup>1</sup> . . . he saith unto 154-5, 229  
44 him, Get thee behind me,<sup>2</sup> Satan, thou art a  
stumbling-block unto me; for thou thinkest  
not the things that be of God, but those that  
be of men.

**24** 1 There are some that now stand here with 155, 222  
me, *which* shall not taste of death, till they  
2 shall see the kingdom of God. . . . After 159  
six days he took them and brought *them*  
3 up into the mountain. . . . The fashion of 156  
9 his countenance was altered. . . . Lord, if  
thou wilt, let us make here three taber-  
nacles . . . he knew not, what he spake  
12 . . . (the voice came from heaven,) This is 157: 156, 157  
my beloved Son: hear him, and live ye. . . . 157  
17 And as they came down from the mountain, 154, 157-8  
he gave them a command, and said, Take  
heed, that ye tell no man that vision, which  
ye have seen, until the Son of man be risen  
29 from the dead. . . . It is not meet, that a 159, 212  
34 prophet perish out of Jerusalem. . . . they 160  
35 could not heal him. . . . O evil generation,  
perverse and faithless, how long shall I be 203  
39 with you, and suffer you? . . . He saith unto 160  
the man,<sup>3</sup> He that believeth, all things are  
41 possible to him. . . . I say unto thee,<sup>4</sup> un-  
clean spirit, deaf and dumb, go out *and* 161  
depart from him, and enter no more into

<sup>1</sup> Lit. "Propitiation be to thee, Lord, from this." So the Arm. Vulg.

<sup>2</sup> Ephraem sometimes omits "me," and once has, "Go away, Satan."

<sup>3</sup> At p. 70 Ephraem quotes apart from their context the words, "If thou believest."

<sup>4</sup> In connection with this miracle Ephraem adds: "At that time, it saith, his disciples were not as yet established in him."

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Moesinger.

**24** 45 him. . . . Why could not we heal him ? 160

46 And he saith unto them, Because of your  
little faith. . . . If<sup>1</sup> ye had faith as a grain 204  
of mustard seed, ye should say to this moun-  
tain, Be removed ; and it should be removed  
50 from before you<sup>2</sup> . . . on the third day<sup>3</sup> I  
rise again. . . .

**25** 4 (Thy master perchance, they say, does not 161

5 give). . . . he prevented Simon, and saith  
unto him, Of whom do the kings of the  
earth<sup>4</sup> take tribute ? of sons<sup>5</sup> or of  
6 strangers ? . . . Go *and* give thou also as  
7 one of the strangers.<sup>6</sup> Lest thou offend  
them, go thou to the sea, and cast a net  
8 there.<sup>7</sup> . . . Who is the greatest<sup>8</sup> in the 107  
18 kingdom ? . . . If<sup>9</sup> thy hand or thy foot 66  
28 offend thee, . . . They came *and* drew near 162  
to ask him, Is it lawful for a man to put  
29 away his wife ? He answered them, and  
30 saith, It is not lawful. They say unto him,  
Moses gave us permission : why is it not  
35 lawful ?<sup>10</sup> Moses, he saith, because of the  
hardness of your heart, gave you permission ;  
but from the beginning of the creation it  
was not so.

<sup>1</sup> It is not certain that Ephraem cites this from this chapter, he may be only quoting in a varied form xxxiii. 6, 7.

<sup>2</sup> Lit. "from your face ;" this occurs only at p. 204. Cf. pp. 184, 185, 189.

<sup>3</sup> Cod. B has, "after three days."

<sup>4</sup> Cod. B has, "of the nations of the earth."

<sup>5</sup> Cod. B has, "of their sons."

<sup>6</sup> So in the Arabic.

<sup>7</sup> In his remarks Ephraem says, "when he had drawn out the fish, which had a stater in its mouth."

<sup>8</sup> Lit. "Who [indeed] is great."

<sup>9</sup> Ephraem quotes this clause in connection with the Sermon on the Mount, Matt. v. 30, *Diat.* viii. 60, where, however, the hand only is referred to. Whether Tatian inserted the allusion to the foot in the Sermon, or Ephraem made the addition intentionally or inaccurately, is not certain.

<sup>10</sup> This clause combines into one ver. 30 and 34 of the Arabic, and so proceeds naturally to ver. 35 omitting ver. 31-33. Cod. B omits the clause probably by homoeoteleuton.

Diatessaron.

Moesinger.

**26** 8 . . . (joy<sup>1</sup> over sinners, that they repent, 163

more than over just persons, that they  
14–15 sinned not.) . . . (And when the younger

33 son had wasted his goods) . . . It was meet  
to be glad; for this thy brother was dead,

42 and became alive.<sup>2</sup> . . . Make to yourselves 156  
friends, that they may receive you into their  
eternal dwellings.<sup>3</sup>

**27** 21 Where one is, there I also am;<sup>4</sup> and 165  
where two are, there will I also be. . . .

22 How oft, if my brother sin against me, shall<sup>5</sup> 163  
I forgive him? until seven times <in a

23 day,<sup>6</sup>> is it enough?<sup>7</sup> He saith unto him, 163–4  
Until seventy times seven seven times.<sup>8</sup>

27 . . . I have a baptism to be baptized with. 229

28 . . . In heaven their angels behold the 165

31 face of my Father. . . . And it came to  
pass, when they came<sup>9</sup> and told him of the  
Galilaeans, whose blood Pilate mingled with

36 their sacrifices. . . . A certain man had a 166, 184

37 fig-tree planted in his vineyard. And he 166, 213

saith unto the husbandman, Behold, *there*  
are these three years, that I come seeking  
fruit from this fig-tree, and find none: cut

38 it down. The husbandman answered, and 166

saith unto him, Let it alone this year  
also. . . .

<sup>1</sup> Cod. B adds, “of the angels.” A few lines before these words Ephraem has, “Ten drachmas and a hundred sheep.”

<sup>2</sup> Cod. A has, “and lived and became alive.”

<sup>3</sup> The same word as in the Arm. Vulg., but not the same as “tabernacles” at xxiv. 9. Lit. “dwellings which *are* for ever.” Cod. A omits, “which *are*.”

<sup>4</sup> Cod. B has, “will be.” Ephraem introduces this clause with, “He comforted them in his saying,” as though he read it in his *Diatessaron*.

<sup>5</sup> Cod. B has, “How oft shall my brother . . . and,” as in the Arm. Vulg.

<sup>6</sup> Ephraem’s comment makes it probable that these words followed.

<sup>7</sup> Or, “It is enough,” or, “It is much;” perhaps Ephraem’s comment.

<sup>8</sup> This is cited twice: in the first case Cod. B omits the second “seven”: in the second place we have, “until seventy times seven seven,” in both MSS.

<sup>9</sup> “Came,” as in the Arm. Vulg.; probably a better translation of our Greek than “were present.” The Arabic has the same.

Diatessaron.

Moesinger.

- 28** 3 . . . They say unto him, There is no man, 167  
 4 that doeth anything in secret. . . . For his  
 7 brethren did not believe on him. . . . I go .  
 20 not up in<sup>1</sup> this feast. . . . Why do ye seek 167, 168, 196  
 21 to kill me?<sup>2</sup> . . . Who seeketh to kill 196  
 27 thee? . . . Do our elders know, that this 210  
 28 is indeed Christ?<sup>3</sup> . . . behold, Christ,  
 when he shall come, no man knoweth  
 29 whence he is. . . . I am not come of 173  
 42 myself. . . . Good Master, what shall I do, 168, 172  
 43 that I may live? . . . Why callest thou me { 123, 168  
 good? There is none good but one only, { 173, 174  
 God, the Father, which is in heaven. 168–174  
 44 Knowest thou the commandments? if thou 171: 168  
 wilt enter into eternal life keep the . . .  
 47 commandments.<sup>4</sup> . . . All these things have 125  
 I done from my youth up. What lack I 169  
 48 yet? . . . (He) looked on him with love. 171–3  
 49 . . . One thing thou lackest: if thou wilt 125, 170–1  
 be perfect, go and sell all thy possessions,  
 that thou hast. . . .
- 29** 3 How hard is it for them that trust<sup>5</sup> in 170, 172  
 6 riches! . . . Behold, we have left all; what 67, 178  
 9 shall we have therefore? . . . shall receive 88  
 14 sevenfold in this present time . . . a rich 173  
 17 man . . . clothed in purple . . . the angels  
 carried him into Abraham's bosom. . . .  
 19<sup>6</sup>, 20 My father, Abraham . . . My son, remem- 173: 175  
 ber, that thou in thy lifetime receivedst thy

<sup>1</sup> The Arm. Vulg. has, “to.”

<sup>2</sup> Ephraem continues, “a man, that speaketh the truth,” thus blending John vii. 20 with John viii. 40. These verses he blends again, when discussing the latter (p. 196, cf. *Diat.* xxxv. 51). He may be there citing John viii. 40 as, “Why do ye seek to kill me?”

<sup>3</sup> The words which follow, “more true than all,” appear to be Ephraem’s comment.

<sup>4</sup> Ephraem (p. 171) quotes, “This do, and thou shalt live,” as if these words followed here in his *Diatessaron*. Cf. xxxiv. 35.

<sup>5</sup> Lit. “have hoped;” the same verb as in the Arm. Vulg. of Mark x. 24.

<sup>6</sup> Or, 25.

Diatessaron.

Moesinger.

- good things, and Lazarus his evil things.<sup>1</sup>
- 29** 24 . . . They have<sup>2</sup> Moses and the prophets. 173  
 26 . . . If they hear not Moses and the pro- 175  
 32 phets. . . . Why stand ye all<sup>3</sup> the day idle? 176  
 33 . . . No man came *and* hired us . . . 176, 177  
 36 the first supposed, that they would receive 175  
 37, 41 more . . . they murmured. . . . Or have I 176: 177  
 not power in mine own house to do what I  
 will? If I am good,<sup>4</sup> why is thine eye 174, 176-7  
 42 evil? <So> the last shall be first. . . . 108
- 30** 41 . . . Behold, we go up to Jerusalem . . . 178  
 44, 47 and they take and crucify him. . . . We  
 would that thou shouldest do for us, whatso-  
 48 ever we may ask. . . . He saith unto them,  
 49 I will do *it* for you.<sup>5</sup> . . . Give us authority 177-8  
 to sit, one on thy right hand and one on the  
 50 left hand. . . . Are ye able to drink of the 108, 179, 229  
 cup, that I shall drink of? . . .
- 31** 3 . . . he, that will be your head, shall be 109  
 19 your servant. . . . Zacchaeus make haste 180  
*and* come down (from the fig-tree, for I am  
 22 to be with thee). . . . Behold, Lord, the  
 half of all my goods I will<sup>6</sup> give to the  
 poor; and all things, that I have ever taken  
 from any man wrongfully, I will restore  
 23 them fourfold. . . . This day is salvation<sup>7</sup> 180, 205  
 come to this house, forasmuch as he also is 180  
 26 a son of Abraham . . . a certain blind man 181

<sup>1</sup> Lit. "sufferings ;" the word used in the Arm. Vulg. Cod. B has, "evil things."

<sup>2</sup> Lit. "There are."

<sup>3</sup> Lit. "the day till evening," as in the Arm. Vulg. The discussion of this parable is commenced by the words, "Concerning the hired labourers, whom the lord of the vineyard hired at the third, sixth, and ninth hours."

<sup>4</sup> Lit. "generous ;" the same word is used here in the Arm. Vulg.

<sup>5</sup> This represents the second half of the clause, "What will ye *that* I shall do for you?" Ephraem's *Diatessaron* must, like Cod. Bezae, have omitted the first part, and read the second as a promise.

<sup>6</sup> So in the Arm. Vulg.

<sup>7</sup> In the second place Ephraem has, "life."

Diatessaron.

Moesinger.

- sat by the wayside, and his name was  
**31** 27 Bartimaeus, the son of Timaeus<sup>1</sup> . . . (when)  
 28 he asked, Who might<sup>2</sup> this be? (They say,) . . .  
 29 Jesus of Nazareth. . . . He began to cry 180–1  
     out, and saith, Jesus, son of David, have  
 30 mercy on me. . . . They rebuked, (and 181  
     hindered this blind man, that he should not  
     come to Jesus; therefore) he cried out the  
     more, Son of David, have mercy on me.  
 32 . . . And he cast away his garment, and  
 34 came *unto him*. . . . Receive thy sight: . . .  
     thy faith hath made thee whole.  
**32** 1 . . . (Within the temple they were selling  
 8 sheep and oxen) . . . Destroy this temple, 182, 229  
     and on the third day I will raise it up. . . .  
 9 In forty and six years was this temple built,<sup>3</sup> 182  
     and wilt thou raise it up on the third day?  
 21 . . . This man went down justified more  
     than (he) . . . every one that humbleth him- 41, 108  
 24, 25 self, shall be exalted. . . . He hungered, and 183, 186  
     hasted *and* came to that fig-tree . . . he 183  
 26 found nothing thereon. . . . (He cursed the 182–3  
 30 fig-tree, and it withered away.)<sup>4</sup> . . . And 189  
     is it possible for a man, *when he is old*, to  
     enter again the second time<sup>5</sup> into his mother's  
     womb, and again<sup>6</sup> be born out *of it*. . . .  
 31 Except a man be born of water and of the  
     Spirit, he cannot enter into the kingdom of  
 32 God. That which is born of the flesh is  
     flesh, and that which is born of the Spirit  
 34 is spirit. . . . ye know not the spirit, whence  
 36 it cometh, or whither it goeth. . . . Thou 188  
     art a master of Israel,<sup>7</sup> and knowest thou not

<sup>1</sup> Cod. B, “Timaeus, the son of Bartimaeus.”   <sup>2</sup> Or, “Who is this?”<sup>3</sup> This clause agrees with the Arm. Vulg.<sup>4</sup> Ephraem proceeds at once to discuss the finding the fig-tree withered, and the lesson of faith founded on it. Cf. Introduction, p. 19.<sup>5</sup> So in the Arm. Vulg.<sup>6</sup> Cod. B has, “thence.”<sup>7</sup> So in the Arm. Vulg.

Diatessaron.

Moesinger.

- 32** 38 these things. . . . But now,<sup>1</sup> if I have told 187-8  
 you earthly things, and ye have not believed,  
 how shall ye believe, if I tell you heavenly  
 39 things? And there is none that hath 168, 187-9  
 ascended up to heaven, but he that came  
 down from heaven, *even* the Son of man.  
 40 . . . And as Moses lifted up the serpent in 189, 230  
 the wilderness, even so must<sup>2</sup> the Son of  
 42 man be lifted up. . . . God so loved the 258  
 world, even as<sup>3</sup> his only-begotten Son. . . .
- 33** 3 . . . His disciples marvelled how it had 186  
 withered away so suddenly. . . . When they 184, 186  
 4 returned, they say unto him, Behold, the fig-  
 tree, which thou cursedst, how is it withered 184  
 6 away suddenly? He saith unto them, Ye 184, 185, 189  
 also, if ye have faith and doubt not in your  
 7 heart,<sup>4</sup> shall say to this mountain,<sup>5</sup> Go, be  
 cast into the sea; and it shall be removed.  
 8 And whatsoever in your prayers ye shall ask 189  
 of God with faith,<sup>6</sup> it shall be given you.  
 9, 27 . . . Increase our faith<sup>7</sup> . . . while he was 189: 191  
 teaching the people, and preaching the gospel  
 28 to them, (they) came, and say unto him, By 191, 38  
 what authority doest thou these things? . . .  
 30 The baptism of John, whence was it? was it 191  
 31 from heaven or from men? . . . They began  
 to reason in their minds and to say, If we  
 say that it is from heaven, he will say<sup>8</sup> unto  
 32 us, Why then did ye not believe him? And

<sup>1</sup> So in the Arm. Vulg.

<sup>2</sup> At p. 230 “is” appears instead of “must be;” but that may be a paraphrase.

<sup>3</sup> Cod. B has, “that he gave;” but the reading of the text agrees with that of the first hand of **S**, which omits, “he gave.”

<sup>4</sup> Cod. B has, “mind.”

<sup>5</sup> Cf. also *Diat.* xxiv. 46 and ver. 10 of this chapter in the Arabic.

<sup>6</sup> “Of God” may be due to Tatian, the rest of the clause is like the Arm. Vulg.

<sup>7</sup> Later on (p. 190) Ephraem comments on the conduct of the Unjust Judge, which follows here in the Arabic; but he does not quote the words.

<sup>8</sup> Lit. “saith.”

Diatessaron.

Moesinger.

if we say, From men, we fear the people.  
**33** 35 . . . What think ye? A certain man had  
 37, 38 two sons . . . Yea, sir, I go . . . Which of  
 of them did the will of his father? (They  
 say,) The second.<sup>1</sup> . . . Therefore the publicans  
 and harlots shall go into the kingdom of  
 39 heaven before you. John came unto you in 192  
 40 the way of righteousness . . . A certain  
 householder planted for himself a vineyard,  
 and hedged it round about, and prepared a  
 winepress in it, and built a tower in it. . . .  
 42 and he sent his servants to bring him *the*  
 49 fruit . . . Afterwards he sent his son . . .  
 50 But when they saw the son, that he came,  
 they say, This is the heir<sup>2</sup> of the vineyard;  
 51 come, let us kill him; and hereafter the in-  
 heritance of the vineyard becometh ours.  
 53 . . . (What do these husbandmen deserve?)  
 54 . . . He shall miserably destroy those miser-  
 55 able men. . . . Have ye never read: The 193  
 stone, which the builders rejected, the same  
 was made the head of the corner? . . .  
 58 Whosoever stumbleth on it shall be broken to  
 pieces, and on whomsoever it shall fall, it  
 shall crush and grind him to powder.  
**34** 2 . . . They sent unto him their disciples with  
 3 the Herodians . . . (whether they should give  
 7 tribute.) . . . Give unto Caesar that which  
 is Caesar's, but that which is God's, render *to*  
 9 *him*.<sup>3</sup> . . . The Sadducees came, and say  
 unto him, There is no resurrection of the  
 10 dead. . . . Moses thus<sup>4</sup> commanded us: If

<sup>1</sup> The Arabic has, "first;" but Ephraem remarks, "And they justly dis-  
 criminating say, The second." The Armenian MSS. of the Gospels vary here  
 in their readings.

<sup>2</sup> Cf. Moes. p. 265.

<sup>3</sup> Lit. "But that which is God's, that which we owe, render." In Cod. B,  
 however, the first clause of this is shorter, "But to God."

<sup>4</sup> Cod. A has, "Moses the patriarch."

Diatessaron.

Moesinger

a man die having no children, his brother

**34** 11 shall take his wife. . . . Now a certain 194

13 woman became *the wife* of seven husbands.

15 . . . In the resurrection of the dead there-  
fore whose *wife* of them shall she be? . . .

16,17 Ye do greatly err . . . For the sons of the  
18 times of this world marry wives . . . but  
they that become worthy of that world . . .

19,26 they are as the angels . . . What command-  
27 ment is first and great in the law? He

saith unto him,<sup>1</sup> Hear, O Israel, the Lord 152, 169

28 thy God is one Lord. <and> Love the 110, 194

29 Lord thy God. . . . That is *the* great com- 110

30 mandment. . . . Love thy neighbour as thy- 194

35 self. . . . this do, and thou shalt live<sup>2</sup> . . . 171

36,37 Who is my neighbour? . . . from Jerusalem 195

43 to Jericho . . . Which of them, thinkest  
thou, was neighbour to the wounded *man*? . . .

44 He saith unto him, He that showed the  
mercy. He saith unto him, Do thou also  
likewise.

**35** 1 . . . Our Lord cried<sup>3</sup> and said, If any 196  
man of you thirst, let him come unto me

6 and drink. . . . from the town of Bethlehem 210

24 the Messiah is to be born. . . . Thou comest 86  
and bearest witness of thyself: thy witness

44 is not true. . . . We are Abraham's children, 197

50 . . . If ye were Abraham's children, ye 196, 197  
51 would do the works of Abraham. Why<sup>4</sup> do 168, 196  
ye seek to kill me, a man that speaketh the

55 truth? this did not Abraham. . . . Ye are 196  
the children of Satan, who is a murderer from

<sup>1</sup> The actual passage (p. 194) is: "He saith unto him, Thou shalt love the Lord thy God, and thy neighbour as thyself." The other clauses are found at the references given, and are placed here in the order of the Arabic.

<sup>2</sup> Cf. note at xxviii. 44.

<sup>3</sup> Cod. B has, "stood and cried," as in the Arm. Vulg.

<sup>4</sup> Cf. note at xxviii. 20.

Diatessaron.

Moesinger.

<b>35</b>	57 the beginning. . . . Which of you convinceth 59 me of sin ? . . . Thou art a Samaritan.	152, 242 197
<b>36</b>	6 Abraham desired <sup>1</sup> to see my day ; he saw 7 it and was glad. . . . Thou art not fifty years old ; and hast thou seen Abraham ? 8 He saith unto them, Before Abraham was, I 10 was. . . . He caused himself to meet with a blind man, who was blind from his mother's 11 womb. And the disciples asked him, Whose 12 sin <sup>2</sup> is it ? . . . He saith unto them, Neither this man's nor his kinsfolk's, but that the works of God should be made manifest in 13 him. And I must work the works of my Father, that sent me, while it is day : the 15 night cometh. . . . And when he had thus spoken, he spat on the ground, and made clay of his spittle, <and> anointed his eyes 16 with the clay. . . . Go, wash thy face. . . . 199 23,31 <sup>3</sup> (He made clay on the sabbath.) . . . They gave commandment to put him out.	155,197,207 197 197, 200 198 199 : 202
<b>37</b>	1 . . . They which see shall be made blind. 4 . . . (when he entereth in by the door into 10 his sheepfold) . . . <I am> the door of the 11 sheep. All that came before me were thieves 14 and robbers. . . . the good shepherd giveth 21 his life for his sheep. . . . I have power over my life to lay it down and to take it <i>again</i> . 35 <sup>4</sup> . . . for which of my works do ye stone me ? 40 . . . If I do <sup>5</sup> not the works, believe me 41 not. . . . if ye believe not me, at least 46 believe the works. . . . And there was there a certain sick man : Lazarus was his name.	199 210 137 200, 210 174 242 210 121, 191 200

<sup>1</sup> So in the Arm. Vulg.<sup>2</sup> The Arm. Vulg. has, "whose fault is it, this man's, or his father's or mother's."<sup>3</sup> Cf. Moesinger's note, p. 202. This fragment does not agree exactly with any passage in the Gospels or the Arabic. See the latter at xxxvi. 31 and 43.<sup>4</sup> Cf. note at xlvi. 39 for a fragment, which may come before this.<sup>5</sup> Lit. "work."

Diatessaron.

Moesinger

**37** 48 . . . And his sisters sent unto our Lord, and  
 say, Lord, behold, he, whom thou lovest, is  
 49 fallen sick.<sup>1</sup> . . . This sickness is not unto  
 death, but for the glory of God, that the  
 Son of God may be glorified thereby.<sup>2</sup> . . .  
 51,52 he abode in that place two days. He saith 203 : 200  
 unto his disciples, Come,<sup>3</sup> let us go into  
 53 Judaea. They say unto him, The Jews seek<sup>4</sup>  
 to kill thee, and goest thou thither again?  
 54 . . . Are there not twelve hours in the 200, 201  
 day? If any man walk in the light, he  
 stumbleth not, because he seeth the light.  
 59,60 . . . Lazarus, our friend,<sup>5</sup> is dead; and I am 201  
 61 glad for your sakes. . . . Come, let us go,  
 that we also may die with him.

**38** 5<sup>6</sup> Lord, if thou hadst been here, our brother 202, 205  
 9 had not died. . . . I am the resurrection and 202  
 the life; whosoever believeth in me, though  
 10 he were dead, he is alive. He that is alive,  
 17 and believeth in me, never dieth . . . he 203  
 18 was troubled. . . . Where have ye laid him? 201, 203  
 19,21 . . . And<sup>7</sup> our Lord wept. . . . He<sup>8</sup> that 203 : 249  
 opened the eyes of the blind, could he not  
 have caused that<sup>9</sup> even this man should not  
 23 have died?<sup>10</sup> . . . Draw near and take away 204  
 the stone . . . by this time he stinketh; 202  
 <for he hath been> dead four days. . . . 204  
 25 I thank thee, that thou hast heard me. 234  
 26 And thou hearest me; but because of the 99, 234  
 people . . . I say<sup>11</sup> this, that they may

<sup>1</sup> Lit. “sick and fallen.”      <sup>2</sup> Or, “in him.”<sup>3</sup> So in the Arabic, the Arm. Vulg. and the Peschito.<sup>4</sup> Cod. B has, “sought.”      <sup>5</sup> So Cod. Bezae.      <sup>6</sup> Or, 16.<sup>7</sup> So in the Arm. Vulg., S, D, and the Arabic.<sup>8</sup> Ephraem also has (p. 202), “Did not this *man* open,” etc.<sup>9</sup> Lit. “can he not so do anything that.”<sup>10</sup> Or, “should not die.”<sup>11</sup> So at p. 99 in Cod. A; but in Cod. B, “I do *it*,” as in the Arm. Vulg. Both give this latter at p. 234; but the comments at both places show that Ephraem must have had “say.”

Diatessaron.

Moesinger.

- 38** 28 believe, that thou hast sent me. . . . Loose 204  
 29 him. . . . Many believed on him there. . . . 200  
 32 And if we suffer it, all men believe<sup>1</sup> on him; 204, 205  
     and the Romans will presently come, and  
     take away our nation, the law, and this  
 42 place<sup>2</sup> . . . when the days were being ful- 224  
     filled (of his work in Judaea) he turned his  
     face to go to Jerusalem, and he sent (those  
 45 two wrathful ones) before him. . . . Wilt 95  
     thou, that we command fire to come down<sup>3</sup>  
     and consume them?
- 9** 1,3 (He came to Bethany.<sup>4</sup>) . . . Simon the 204: 205  
 5 leper. . . . And the chief priests<sup>5</sup> took 205  
     counsel, that they might put Lazarus also  
 10<sup>6</sup> to death. . . . This ointment might have  
     been sold for three hundred pence, and given  
 14 to the poor . . . that to the day of my 40  
 21 winding-sheet she may keep it.<sup>7</sup> . . . loose 207  
     the colt, and bring *him* unto me. . . .  
 24 Rejoice, O daughter of Sion, for behold, a<sup>8</sup> 210  
 31 king cometh unto thee. . . . The children 207  
 32 were crying and saying, Blessing<sup>9</sup> to the Son  
     of David. . . . Blessing in the highest. . . . 27  
 33 Peace in heaven and glory on earth. . . .  
 36<sup>10</sup> The chief priests and scribes were sore dis- 207  
     pleased, and say, Hearest thou not what  
     these say? . . . Rebuke the children<sup>11</sup> that 208  
 37 they hold their peace. He saith unto them,  
     If these shall hold their peace, yet the stones  
 38 will cry out. When he came to Jerusalem, 207

<sup>1</sup> The Arm. Vulg., **N\*** and ff<sup>2</sup> have the present tense.

<sup>2</sup> Cod. B has, "and the law and the kingdom and this place."

<sup>3</sup> Lit. "that we say, and fire should come down :" Cod. B adds, "from heaven."

<sup>4</sup> On the order of these fragments see note to *Diat.* xxxix. 1.

<sup>5</sup> Cod. B, "the priests."

<sup>6</sup> Cf. *Diat.* xxxix. 13.

<sup>7</sup> The whole clause as in the Arm. Vulg.

<sup>8</sup> Cod. B has, "thy."

<sup>9</sup> So in the Arm. Vulg. for "Hosanna."

<sup>10</sup> Cf. *Diat.* xl. 2, 3.

<sup>11</sup> Cod. A has, "the men ;" but the comments support the reading, "the children." The "disciples" on the road to Jerusalem are evidently meant.

Diatessaron.

Moesinger.

- he beheld it, and began to weep<sup>1</sup> over it;  
**39** 39 and he saith unto it, If thou hadst known 184, 207  
 at least this day of thy peace<sup>2</sup>! but peace is  
 hid from thine eyes.<sup>3</sup>
- 40** 16 . . . Now is the judgment of the<sup>4</sup> world: 208  
 now also<sup>5</sup> the prince of this world is cast  
 19 out. . . . We have heard out of the law, 209  
 that the Christ abideth<sup>6</sup> for ever: and thou  
 sayest, The Son of man must be lifted up.  
 22 . . . The kingdom of God is<sup>7</sup> not by days  
 23 of observing . . . behold, the kingdom of 209–211  
 44 God is within your heart. . . . Woe unto 211  
 you, lawyers, for ye hide<sup>8</sup> the key.
- 41** 2 . . . there shall come all the blood of  
 righteous men from the blood of Abel the  
 righteous unto the blood of Zacharias . . .  
 4 between the temple and the altar . . . how 213  
 12 often would I have gathered you. . . . If  
 any man hear my words, and keep them not,  
 I judge<sup>9</sup> him not: *for* I came not into the  
 world to judge the world, but to save the  
 13 world. . . . He that receiveth not my words,  
 the word that I have spoken, it judgeth him  
 14 . . . he, which sent me, he gave me a com- 173  
 mandment, what I should speak, and what I  
 30 should say. . . . The days will come, when<sup>10</sup> 44, 183  
 there shall not remain in it one stone upon

<sup>1</sup> At p. 184 Ephraem says, "It is written, The Lord saw it, and wept over it."

<sup>2</sup> At p. 184 in Cod. A it is, "this thy day;" and in Cod. B, "this day." At p. 207 in Cod. A it is, "this day of thy peace;" and in Cod. B, "to-day this day of thy peace."

<sup>3</sup> Lit. "face," as in the Arm. Vulg.

<sup>4</sup> So Cod. Bezae and many Latin MSS. Cod. B has, "this."

<sup>5</sup> For "now also," Cod. B has, "and."

<sup>6</sup> Lit. "liveth," one of the readings of the Arm. Vulg.

<sup>7</sup> Or, "cometh."

<sup>8</sup> The present tense, as in the Arm. Vulg. and in Old Latin MSS. *b e q.*

<sup>9</sup> Cod. A, "know."

<sup>10</sup> At p. 183, "when it shall be destroyed, and Jerusalem shall be overthrown."

Diatessaron.

Moesinger.

- 41** 43 another<sup>1</sup> . . . they shall persecute you and 63  
     deliver you up.
- 42** 4 When ye shall see the sign of the terror 213  
     of its desolation, which was spoken of by  
     6 Daniel the prophet . . . he that standeth 214  
     8 upon the housetops . . . Woe to them that  
     are with child . . . there shall be anguish<sup>2</sup>  
     10 unto this people. . . . If they shall say unto 211  
     13 you, Lo, he is here, believe it not . . . go  
     14 not forth. . . . As the lightning, which  
     16 lighteneth. . . . Pray ye and ask, that your 214-5  
     flight be not in the winter, neither on the  
     18 sabbath day. . . . And except God<sup>3</sup> had 215  
     shortened those days, no living thing<sup>4</sup> would  
     have been saved; <but> for the elect's  
     25 sake . . . From the fig-tree learn the 186  
     parable: for<sup>5</sup> when the branches become  
     tender, and the leaf springs forth and buds, 187  
     31 ye know that summer is nigh. . . . pray that 215  
     ye may be accounted worthy to escape all  
     these things that shall come to pass. . . .  
     32 That day<sup>6</sup> <and> that hour<sup>6</sup> knoweth no 109, 179, 215-6  
     man, neither the angels, nor the Son . . .  
     33 watch and pray; for ye know not the time. 216  
     47, 49 . . . in one bed.<sup>7</sup> . . . Two men shall be in 217  
     50 a field . . . the body . . . eagles. . . . 218
- 43** 2 . . . Who is<sup>8</sup> the overseer, the faithful  
     8 servant, good and wise?<sup>9</sup> . . . He will cut  
     him asunder, and will separate him, and  
     appoint him his portion with the hypocrites

<sup>1</sup> Lit. "a stone upon a stone."<sup>2</sup> Cod. B has, "great anguish."<sup>3</sup> So in the Arm. Vulg. and some other versions. Cod. B omits, "God."<sup>4</sup> Cod. A has "flesh" in the text, but not in the margin.<sup>5</sup> Cod. B omits, "for."<sup>6</sup> Ephraem three times has, "that day," and once (p. 216), "that hour," but not both together. They are together in the Arabic as well as in the Greek.<sup>7</sup> These words come immediately after the next clause in Ephraem, but not in the Arabic.<sup>8</sup> Cod. B adds, "indeed."<sup>9</sup> Cod. B has, "and wise and good."

Diatessaron.

Moesinger.

- and<sup>1</sup> with the unbelievers ; and there shall be for him<sup>2</sup> weeping of eyes and gnashing of teeth. . . . Five of them were foolish 26 and five wise. . . . his talent . . . the earth 28 . . . he hid it. . . . He that had received five 32 talents. . . . He that had received the one 219 36 talent. . . . Take ye away the talent from 218 37 him. . . . He that hath,<sup>3</sup> to him shall be 192 given, and he shall have abundance ; and he that hath not, even that which he hath seized shall they take away from him. . . .
- 39 Let your loins be girded about and your 218-9  
46 lamps burning. . . . Then shall the King 88 say unto them, that are on the right hand,  
53 Come, ye blessed of my Father. . . . Depart 97:75, 216 from me, ye cursed of my Father, into the everlasting fire,<sup>4</sup> which is kept<sup>5</sup> for Satan and his angels.
- 44** 42 With desire I have desired to eat this 230  
44<sup>6</sup> passover with you, before I suffer. . . . One 159, 219  
of you, he that eateth bread with me, he it 47 is that shall betray me. And behold, the 219  
hand of my betrayer is with me at the table,  
48 dipping.<sup>6</sup> And the Son of man goeth, as also 219, 230  
it is written of him ; <but> woe to that 224  
man ! . . . it were better for him, if he had 220  
not been born. . . .
- 45** 12 . . . (Our Lord) blessed and brake. . . . 222  
16 I will not drink henceforth of this offspring  
of the vine until the kingdom of my Father.  
17 . . . Behold, Satan hath obtained<sup>7</sup> permission  
18 to sift you as wheat, and I have prayed the

<sup>1</sup> Cod. B omits, "with the hypocrites and."<sup>2</sup> Cod. B omits, "for him."<sup>3</sup> Cf. a similar passage at x. 16. The wording here is different, and seems to allude to the taking away of the talent.<sup>4</sup> At p. 216 there is added, "for I know you not ;" cf. x. 43.<sup>5</sup> Cod. B. has, "prepared."      <sup>6</sup> Cf. also *Diat. xliv.* 46.<sup>7</sup> Lit. "hath gained his cause," i.e. "asked and obtained permission," etc. Our Greek implies this, but the Arm. Vulg. has simply, "asked."

Diatessaron.

Moesinger.

- Father<sup>1</sup> for thee, that thy faith fail not. . . .
- 45** 20 A new commandment I give unto you: Love 224, 225  
 34 one another, as I have loved you. . . . I am 137  
 36 the way. . . . Shew us thy Father, and it 222  
 37 sufficeth us . . . have ye not known me?  
 38 . . . my Father, that is in me, he doeth 173  
 39 these works. . . . I *am* in the Father, and 271  
 the Father in me; and we are one.<sup>2</sup> . . .  
 40 He that believeth on me, the works that 223  
 I do shall he also do; and greater *works*  
 44 shall he do. . . . Another Advocate I send 225  
 unto you.
- 46** 10 . . . and findeth nothing that is his in 223, 263  
 13 me . . . he that hath not his<sup>3</sup> sword, let 223  
 15 him buy himself a sword. . . . Two are 224  
 19 enough. . . . Ye *are* clean through my 58  
 word, which I have spoken unto you. . . .  
 28,29 This is my commandment. . . . Greater 224: 225  
 love than this can none other have, that he  
 34 lay down his life for his friends . . . know 106  
 that they hated me also, before *they hated*  
 35 you. . . . I chose you, before<sup>4</sup> the world 50  
 36 was. . . . If they have persecuted me, they 95  
 41 will persecute you also . . . as also it is 209  
 written in their law: They hated me with-  
 42 out a cause. . . . Behold, I send unto you 225  
 50 the Advocate.<sup>5</sup> . . . It is expedient for you,  
 that I go away; for, if I go not away, the  
 Advocate cometh not unto you (and all  
 truth is not made known unto you). . . .  
 54 and of judgment because the prince of this 227

<sup>1</sup> A remarkable addition, which Zohrab says was in one MS. of the Arm. Vulg. Cod. A has, "my Father."

<sup>2</sup> This clause may be a paraphrase of xxxvii. 33, and not belong to this verse, though quoted with it.

<sup>3</sup> Or, "a sword for himself."

<sup>4</sup> This clause occurs in a different connection at *Diat.* xlvi. ver. 23 and 42, with the latter of which it agrees closely.

<sup>5</sup> Cod. A has, "this friend," or, "the friends."

<sup>6</sup> Cod. A has, "knoweth you not."

Diatessaron.

Moesinger

**46** 58 world is judged.<sup>1</sup> . . . Whatsoever my 179  
Father hath is mine.

**47** 13 . . . And I came from the Father. . . . 3  
17 I am not alone, because my<sup>2</sup> Father is with 271  
18 me. . . . I have overcome the world. . . . 223  
19 The hour is come: glorify thy Son; and thy 228  
23 Son will glorify thee . . . give<sup>3</sup> me glory 227  
from thyself, of that which thou gavest me  
28 before the world was . . . (and that which 179  
29 I have, is my Father's.<sup>4</sup>) . . . and I come 271  
30 to thee, my Father . . . and none of them 137  
perished but the son of perdition.<sup>5</sup>

**48** 6,9 . . . My soul is sorrowful. . . . Father, 228: 229, 231  
if it be possible, let this cup pass from me;  
but not my will,<sup>6</sup> but thine be done. . . . 233, 234  
12 And he said unto his disciples, Watch and 231  
pray, that ye enter not into temptation.  
The spirit is willing and ready; but the  
13 flesh is weak . . . thy will be done . . . 232  
17 and his sweat became as *it were* drops of 235  
19 blood. . . . Sleep on now, and take your  
26 rest. . . . Judas, comest thou to betray the  
Son of man with a kiss? Now wherefore  
27 art thou come, friend? . . . Whom seek 236  
28 ye? . . . They say unto him, Jesus of  
Nazareth. Jesus said unto them, I am he.  
29 While Judas was standing with them, they 154, 236  
went backward, and fell<sup>7</sup> to the ground.

<sup>1</sup> The same word as in the Arm. Vulg.; it might also be rendered "condemned."

<sup>2</sup> Cod. B has, "the."

<sup>3</sup> Ephraem says below: "For also the reading hath, and plainly saith, Glorify me with that glory before thee, before the world was." After "also" Cod. B adds, "in the Greek."

<sup>4</sup> Ephraem adds this to ver. 58, above.

<sup>5</sup> For part of ver. 42 to follow this, cf. xlvi. 35, and note there.

<sup>6</sup> Ephraem, at p. 233, has, "Nay, Father, but thy will be done;" so Cod. A. Cod. B has "O" for "Nay." At p. 234 he has, "Not as my will is, but *as* thine."

<sup>7</sup> The same as in the Arm. Vulg.

Diatessaron.

Moesinger.

- 48** 37<sup>1</sup> . . . Put up again thy sword into his 186,232,236  
 40 place. . . . (He healed the ear) . . . 232  
 47 they bound him, and led him away.<sup>2</sup> . . . 237
- 49** 36 Hereafter shall ye see the Son of man  
 coming with bright clouds with the angels  
 37 of heaven. Then the high priest laid hold  
 of his garments, and rent his robe. . . .  
 43 And they took *and* led him out, and gave 238  
 44 him into the hands of Pilate. And they  
 entered not into the judgment hall, lest  
 they should be defiled, that they might  
 47 first eat the lamb in holiness<sup>3</sup> . . . he 239  
 forbiddeth to give tribute to Caesar. . . .
- 50** 14 Away with this man from us, away with 238  
 40 *him* from us . . . they put on him a purple 239  
 41 robe . . . a crown of thorns . . . (they put  
 42 a reed in his hand.) . . . And they spat in  
 his face.
- 51** 3 . . . Shall I<sup>4</sup> crucify your king? . . .  
 7 When Judas saw, that our Lord was con-  
 demned, he repented, and went *and* brought  
 back the thirty pieces of silver to the  
 8 priests,<sup>5</sup> and saith, I have sinned, in that I  
 have betrayed righteous<sup>6</sup> blood. They say  
 unto him, We have no care; thou knowest.<sup>7</sup>  
 9 And he cast the silver into the temple, and 240  
 departed, and went *and* hanged himself, and  
 10 died.<sup>8</sup> . . . It is not lawful to receive this  
 11 silver into the treasury. . . . (they bought 241

<sup>1</sup> On ver. 35, 36 Ephraem comments thus at p. 236: "Simon cut off the ear of one of them; but the kind Lord in his goodness took it, and fastened it on again" . . .

<sup>2</sup> Here follow remarks on the denial of Simon, contrasting it with his confession of Christ afterwards.

<sup>3</sup> After this Ephraem comments on the silence of Jesus before Pilate.

<sup>4</sup> Lit. "Do I." <sup>5</sup> Cod. B has, "chief priests."

<sup>6</sup> So in the Arm. Vulg. and some versions.

<sup>7</sup> "We . . . knowest" is so in the Arm. Vulg.

<sup>8</sup> Ephraem refers to the other account of the death of Judas, Acts i. 18, and says, "his belly was poured forth," and, "he fell and burst asunder in the

Diatessaron.

Moesinger.

**51** 15 with it the place of burial.) . . . And when  
 he had taken up for himself<sup>1</sup> his cross, and  
 17 gone forth, . . . they found *and* took a  
 18 certain man, a Cyrenian, . . . and they  
 20 laid on him the cross . . . weep for your- 207  
 21 selves. For the days will come, in the  
 which they shall say to the mountains,  
 23 Cover us. . . . If they do this in the green 242  
 25 tree . . . the dry. . . . When they had  
 crucified him, they crucified with him two  
 26 others, malefactors . . . that that might be  
 accomplished, that it saith: He was reckoned  
 27 with the transgressors. And they gave<sup>2</sup> 245  
 28 him to drink vinegar and gall. . . . (his  
 raiment which was divided into four parts  
 31 . . . his coat was not rent.) . . . This is 243  
 38 the Christ, the King of the Jews. . . . He 249, 250  
 saved others: himself he cannot save. . . .  
 39 Come down from the cross, that we may see, 116  
 44 and believe on thee. . . . Art not thou the 242–3  
 Christ? save thyself and us with thee. . . .  
 47 Lord, remember me in thy kingdom<sup>3</sup> . . . 243–4  
 48 to-day,<sup>4</sup> Thou shalt be with me in the garden 244–5  
 50 of delight.<sup>5</sup> . . . Woman, behold, thy son. 54, 270  
 51 . . . Thou young man, behold, thy mother. 54  
 52, 53 . . . The sun was darkened. . . . God, my 245, 257: 247  
 God,<sup>6</sup> why hast thou forsaken me?

**52** 5 . . . Let us see, whether Elijah cometh 247

midst." There can be little doubt that Tatian made use of Acts i. 18 and 1 Cor. xi. 23–25. Cf. *Diat.* xlvi. 16, note.

<sup>1</sup> Or, "by himself." So also in the Arm. Vulg.

<sup>2</sup> Ephraem puts this after the conversation with the penitent thief. Cf. *Diat.* lii. 2.

<sup>3</sup> So given in the Acts of Pilate.

<sup>4</sup> In his citations Ephraem does not join "to-day" with "Thou shalt be." He merely refers to it in his comment. Probably his *Diatessaron* had it joined to, "I say unto thee," as in the Acts of Pilate. It may be so taken in the Curetonian Syriac, but not in the Peschito.

<sup>5</sup> I.e. "of Eden."

<sup>6</sup> Ephraem cites it below as "Eli, Eli" in Cod. A, as "El, El" in Cod. B.

Diatessaron.

Moesinger.

- 52** 6 to take him down. . . . Father, forgive them, 117, 256, 265  
 7 for they know not what they do. . . . Into 254  
 8 thy hands I commend my spirit. . . . (The 256  
 12 veil was rent). . . . Woe was it, woe was it 245  
 to us:<sup>1</sup> this was the Son of God! Behold, 246  
 the judgments of the desolation of Jerusalem  
 17 are come . . . and one of the soldiers with 259  
 21 a spear pierced him. . . . The kinsfolk<sup>2</sup> of 258  
 25 Jesus stood afar off. . . . Joseph . . . a 266  
 26 just man . . . he was not consenting to the  
 27 counsel and deed of them . . . begged his  
 35 body . . . (a stone was laid at the door of  
 44 the sepulchre) . . . they sealed his sepulchre.  
 46 . . . (Mary<sup>3</sup> went early to the sepulchre.) 267  
 49 . . . (the stone on which the angel sat.) 266
- 53** 22<sup>4</sup> . . . (She believed him to be the 29  
 gardener.) . . . If thou hast borne him 269  
 24 hence. . . . Touch me not; for I am not 268-271  
 yet ascended to my Father: <but> go, say  
 unto my brethren: I ascend unto my Father  
 and your Father, and to my God and your  
 27 God. . . . (They persuaded them with money 267  
 28 to say,) His disciples stole him away, while  
 we slept.
- 54** 41, 43 . . . Lovest thou me? . . . Follow me. 101: 271  
 44 . . . He turned and looked, and saw that 271  
 45 disciple, . . . and saith unto him, Lord, and  
 46 what shall this man do? He said unto him,  
 What is that to thee?<sup>5</sup>
- 55** 5, 6 . . . Go ye into all the world . . . and 226  
 baptize them in the name of the Father and

<sup>1</sup> Cod. B has simply, "Woe to us." In his remarks (p. 248) Ephraem again refers to the cry of "Woe," and connects it with the beating of their breasts and the desolation of the city. See note on *Diat.* iii. 13.

<sup>2</sup> Cod. B has, "servants."

<sup>3</sup> Ephraem understood this of the Virgin Mary; cf. his remarks both at p. 29 and p. 269, etc.

<sup>4</sup> On ver. 14 Ephraem remarks (p. 267): "The garment wherein he had been wrapped, he left there in the sepulchre."

<sup>5</sup> In his comment (p. 272) Ephraem quotes, "If I will."

Diatessaron.

Moesinger.

**55** 7 of the Son and of the Spirit. (They shall 106  
do<sup>1</sup> and) observe all, that I have commanded  
11 you . . . but ye shall tarry in Jerusalem, 158, 274  
until ye receive the promise of my Father.<sup>2</sup>

<sup>1</sup> Blending Matt. xxiii. 3 with Matt. xxviii. 20 in a paraphrase. Cod. A has,  
“do it.”

<sup>2</sup> Here Acts i. 4 is worked in with Luke xxiv. 49. At p. 158 Ephraem  
cites, “ye shall tarry until ye receive power.”

## XI.

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